# A PROFITABLE ENQUIRY INTO THAT Comprehensive Rule OF RIGHTEOUSNESS,

**Do as you would be done by.**

Containing chiefly these Four Heads:

I. *The Genuine Explication of it.*

II. *The Rational Grounds it relies upon.*

III. *An Induction of the Particular Branches of Vertue that result from it.*

IV. *Our Bl. Saviour's Inforcement annexed to it:* For this is the Law and the Prophets.

BEING

A Practical Discourse on S. MATT. vii. 12.

*The Second Edition.*

By *Benjamin Camfield* Rector of *Whitwell* in *Derbyshire.*

*London*, Printed for *William Leach*, at the Crown in *Cornhill*, near the *Stocks-Market*, 1679.

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# TO THE READER.

Christian Reader,

I *Have often thought of the* Divine Wisdom *and* Goodness, *in making* the most necessary things plain and easie to us, and the things that are plain and easie most necessary. *The ensuing Treatise is a pregnant Instance of* both, *presenting to thy view* the most common and acknowledged Rule of Righteousness, *which yet I fear is more customarily* worded



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*up and down the Christian World, than* duely weighed and consi-dered *of. I am sure the* practice *of it, according to* its just extent, *would prove an happy Instrument of the* best and purest Reformation *that ever yet the World was acquainted with, and* one of the likeliest Ex-pedients *I can think upon for the* healing *of the sad* Breaches *and* Divisions *now among us. Did we all walk according to* this Rule, *wherein we profess to be* agreed, *we should sooner come to agree in* those things *wherein we as yet* differ. *I will not here detain thee longer, than till I have conjured thee to read with* heed and conscience *the following Pages; and then I doubt not but thou wilt meet with somewhat to satisfie thee, that neither* my *Labour, nor* thy own, *hath been spent in vain:*

*vain: This Concluſion undoubtedly thou wilt make to thy ſelf,* That nothing can be more lovely and reaſonable than the Chriſtian Religion, which preſcribes ſuch a Rule as this; and nothing therefore more inexcuſable than the Lives and Practices of thoſe Profeſſors who conform not to it. *And when once thou haſt made* this fruitful Inference *within thy own thoughts, I am content to leave thee unto* thoſe Convictions, *to perſwade a Converſation anſwerable, or to the ſevere and unavoidable* checks and reproofs of thy own Mind, *if thou do otherwiſe. It was the ſaying of* Protagoras, *and repeated again by* Plato, *That* Man is the meaſure of all things. *Thus in his* Body *he is the* Meaſure of other Meaſures, *the* Inch, *the* Yard, *the* Ell,

# To the Reader.

Ell, *the* Pace, *the* Furlong, *the* Mile, *being all measured at first from his* Digit, Hand, Foot, Cubit, *&c. But it holds no less as to his* Soul *likewise, in reference unto* Morality: *God hath made him* the measure of his own Actions towards others, *and referr'd him to* himself, *as the* Standard of his Duty.

*The Method of the Book it self will be sufficient direction to thee in the reading of it to the best advantage*; viz. First, *That thou* understand this Rule aright. Secondly, *That thou* meditate well on the Equity of it. Thirdly, *That thou* apply it distinctly to the several Acts of thy Life. *And that it may prevail the more effectually*, Lastly, Enforce it carefully upon thy self by our Blessed Saviour's

Argu-

# To the Reader,

Argument *annexed to it. Upon each of theſe Heads I have diſcourſed with* faithfulneſs and plainneſs, *and now recommend the* ſucceſs *of my Endeavours, and thy Peruſal, to* his Bleſſing who alone giveth the Encreaſe.

Thine in our Common

Saviour,

*B. C.*

# An Apology for the Church of *England* in point of *Seperation*, from it.

By the Reverend Father in Cod *WILLIAM* Lord Biſhop of St. *Davids.*

Sold by *William Leach*, at the *Crown* in *Cornhill*, 1679.

# THE Comprehensive Rule OF RIGHTEOUSNESS,

## Do as you would be done by.

S. MAT. VII. 12.

*Therefore all things, whatsoever ye would that men should do unto you, do ye even so to them: for this is the Law and the Prophets.*

## SECT. I.

THE Words are part of those excellent Discourses which dropp'd from our Blessed Lord and Saviour, in his Sermon upon the Mount; where in imitation of *Moses*, as a Prophet like unto

him, he delivered with authority such wholesom Laws as were to oblige the Christian World, and rescued the Morality of those before delivered from all the corrupt Interpretations and Glosses of the Scribes and Pharisees; in all which most certainly he spake, as never man spake.

Sup t Matth. Hom. 18.

In this Verse, as S. *Chrysostom* notes, *Præceptorum suorum fecit grande compendium*, He drew up all his Precepts into a remarkable summary; and therefore he subjoyns, *For this is the Law and the Prophets*: i.e. in that learned Fathers Paraphrase, Whatsoever things the Law and Prophets have commanded here and there in all the Scriptures, are virtually contained in this compendious Precept, as the innumerable Branches of Trees in one Root.

Quæcunqs lex & propheræ sparsim in omnibus præceperunt scripturis in hoc compendioso continentur præcepto, quasi innumerabiles arborum rami in unâ radice, ibid.

But, before we can consider the words entirely in themselves, it must be noted, that the Illative Particle in the beginning [*therefore*] puts us in mind of their dependence, making them plainly an Inference from somewhat that went before. For I am not of their mind, who think it

it most probable, *illationis particulam esse supervacuam*, that this word of inference is here redundant, superfluous, in vain, and to no purpose. The only question to me is, what particularly we should refer it to. Vide Eccles. Expos.

(1.) Some, I find, look back as far as the Precepts of Charity and Mercy delivered *Chap.* 5. forbidding of Revenge, commanding all the expressions of Love, and that even to our Enemies, from *ver.* 39. to the end. To countenance this, they tell us, that S. *Matthew* seems not so punctual an observer of Method, as S. *Luke* may be thought to be, who undertakes in his Preface to *Theophilus*, "Having understood all things from the S. Luke 1. 3. "beginning ἀνωθεν exactly, καθεξῆς γράψαι "to write in order, *distinctè & distributivè*, as those who write an History with judgment. So *Beza*. The word may be rendred, *consequentially*, *serie perpetuâ*, in continued rank, as one thing follows another. Yet the Learned *Grotius* thinks it no more than *sigillatim*, in particulars, and one by one; observing that S. *Luke*, as well as the other Evangelists, hath more than once *ob rerum coharentiam*, for the affinity and coherence of things, and

their near relation to each other, knit and conjoyned together such matters, as were *temporibus dispersa*, differenced in the times of speaking of them. Not to engage my self in a discussion of this critical difference, most certain it is, that S. *Luke* gives us this comprehensive Precept of the Text among those of Christian Charity, which S. *Matthew* relates *Chap.* 5. placing it in the middle between them. He had said before, "Love your
S. Luke 6. 27. "enemies, do good to them that hate
30, "you, &c. give to every man that ask-
31, "eth of thee, (*i. e.* without respect of
32, his quality, be he friend or foe, so he be
33. a subject needful of thy charity) "and "from him that taketh away thy goods "ask them not again: It should be rendred, "and from him that taketh thy "goods exact not, *i. e.* exercise not a pinching Usury upon such as take thy Goods on Loan, (Charity and Liberality consisting especially in these two things, giving and lending freely,) Then it follows, "And as ye would that men "should do to you, do ye also to them "likewise. Whereupon he proceeds further in the same subject: "For if ye "love them which love you, what "thank

"thank have you? i. e. what reward can ye expect? for sinners also love those "who love them. And if ye do good "to them that do good to you, what "thank have ye? for sinners also do "even the same. And if ye lend to "them of whom ye hope to receive "(or borrow) what thank have ye? for "sinners also lend to sinners to receive as "much again, or that they may borrow "as much again; i. e. that they may at another time borrow as great a sum. "But love ye your enemies, and do "good, and lend, hoping for nothing "again (or distrusting nothing) and your "reward shall be great, and ye shall be "the Children of the Highest, for he is "kind to the unthankful and to the "evil, &c.

Quam mercedem habebitis? quis dicat nullam; neq; enim istud facere virtus est, sed non facere scelus est: neutri debetur quicquam, ubi nihil relatum est pari. Erasm. Enchir. mil. Christiani. p. 149.

Now 'tis very useful for us to observe here, that this Rule, [As ye would men should do unto you, likewise do ye also unto them] enforceth upon us true Christian Charity, and that to our very enemies, the Rule being not [What others do to you,] but [What ye would others should do to you,] of which more * afterwards. And upon this account it is not unfitly ranked among these Precepts.

* Sect. 3. Sect. 12.

Nevertheless it may well be questioned, whether S. *Luke*'s relation respects the same time with that of S. *Matthew*: (1.) Because we find him not so precisely mentioning our Blessed Saviours Sermon in the Mount; and (2.) Because the words of this Precept are somewhat varied, and the later Clause, as well as the Particle of Inference, omitted. It may therefore be conjectured, that these two Evangelists have not respect to what was deliver'd at one and the same time, it being very likely, that as our Blessed Saviour did more than once inculcate the Precepts of Christian Charity upon his Disciples, so he might in like manner more than once deliver the sum of them in this Golden and Comprehensive Rule. Nor is it at all probable, that S. *Matthew*'s Inference in this seventh Chapter should extend as far back as to the later end of the fifth Chapter, the other Chapter that comes between treating of other Subjects: And therefore,

(2.) I shall rather chuse to refer it to what is compriz'd in the foregoing Verses of this seventh Chapter.

Two things there are especially, which

which our Bleſſed Saviour inſtructs them about.

(1.) He cautions them againſt raſh cenſures of others. "Judge not, that "you be not judged; for with what "Judgment ye judge, ye ſhall be judg-"ed; and with what Meaſure you "mete, it ſhall be meaſured to you "again. And why beholdeſt thou the "mote that is in thy Brothers eye, but "conſidereſt not the beam that is in "thine own eye? *&c.* Whereto it may ſeem a concluſion not altogether impertinent, "Therefore all things whatſoever "ye would that men ſhould do unto "you, do ye even ſo to them; for this "is the Law and the Prophets. He before calls off their thoughts from others to themſelves; and in this concluſion he warns them to afford the ſame meaſure to others wherewith they ſerve themſelves: *q. d.* None of you are willing to be cenſured and judged raſhly of by other men; what therefore you would not have others do to you, do not ye offer unto them; and ſo judge them not without cauſe, cenſure them not unadviſedly. This I conceive to be good ſenſe; but cannot ſay, 'tis proper- Ch. 7. 1,2,3.

ly meant and intended by our Blessed Saviour, or his Evangelist, in this Inference. For,

(1.)

(2.) Between that and the Text there follows another Discourse, wherein our Blessed Saviour urgeth his Disciples to the great Duty of Prayer, and confirms their hopes of receiving from God what they pray for, if not always in kind, at least always for their good, from the 7 verse to this 12. "Ask, saith he, and
Vers. 7, 8, 9, 10, 11. "it shall be given you; seek, and ye "shall find; knock, and it shall be open- "ed unto you: for every one that ask- "eth, receiveth; and he that seeketh, "findeth; and to him that knocketh, it "shall be opened. Or what man is "there of you, whom if his Son ask "Bread, will he give him a Stone? or "if he ask a Fish, will he give him a "Serpent? If ye then being evil know "how to give good gifts to your Chil- "dren, how much more shall your Fa- "ther which is in Heaven give good "things to them that ask him?—And now immediately upon this it is added, "Therefore all things, &c.

With this coherence then it may be considered by us, as a necessary Condi-

tion

tion to be carefully heeded and observed by us, that our Prayers to God may be effectual: As if he had said more at large, You may be sure of speeding with God in your Prayers, if you be not your own hindrances: There will be no defect in his goodness, which is far beyond that of any earthly Parent to his Children. The onely obstacle will prove in your selves, *viz.* if you are not rightly disposed to receive good things from him; and therefore, that you may be thus rightly qualified for speeding with God, "all things whatsoever ye would "that men should do unto you, do ye "even so unto them; for this is the Law "and the Prophets. Or, as some read it by an Hebraism, (of which * hereafter) Whatsoever ye would to be done unto you, (even by God himself, as well as men) be ye prepared according to your power to do unto others. — Not onely, judge not others rashly; but also whatsoever ye would, *&c.* and then you may be sure to ask and have, to pray and obtain. So S. *Chrys.* That they might pray successfully, Christ puts them upon pious endeavours; for these two must go together, as *Hierocles* well admonisheth:

* Sect. 4.

Non solum [illegible] do nolite [illegible] care, sed [illegible] mnia quæ [illegible] vultis — [illegible] tunc [illegible] bilieri [illegible] ritis orare. [illegible] per Matt. [illegible] 18.

Hierocles. eth: Ὃ ἐργαζόμεθα καὶ εὐχόμεθα, καὶ ὃ εὐχόμεθα, καὶ ἐνεργῶμεν. What we work and endeavour, we should also pray for; and what we pray for, we should also work and endeavour that it may speed. Our Lord would demonstrate, saith S. *Chrysostom*, that men ought both *superiùs inquirere auxilium*, to seek help from above; *& quæ à seipsis sunt simul inferre*, and to contribute in like manner what they can themselves: and therefore after that he had said, Ask, seek, knock, he plainly teacheth men themselves to be studious and diligent, and therefore subjoyns, *All things whatsoever*——. And again, saith he, *Non simpliciter dicit omnia, sed addidit ergo*: He saith not barely, *All things whatsoever*; but he adds a *Therefore* to it: *q. d. Si vultis audiri, cum illis quæ dixi & hæc facite*; If you would be heard of God, mind this with the rest that I have spoken of, *All things whatsoever*——

Vide Citat. in Carenâ D. Thomæ.

A good Disposition and Life must accompany our Prayers, to render them acceptable and successful. "The Sacri- Prov. 15. 8. "fice of the wicked, saith the Wise "man, is an abomination to the Lord; "but the Prayer of the upright is his "delight:

"delight: and, "He that turneth away Chap. 28. 9.
"his ear from hearing the Law, his
"Prayer ſhall be abomination. *Impeditur orationis effectus per impiam converſationem*; The effect and ſucceſs of Prayer is hindred by a wicked life and converſation. "The effectual fervent Pray- S. Jam. 5. 16.
"er of a righteous man, ſaith S. *James*,
"availeth much. It muſt not only be fervent and importunate, (ſuch as is intimated by our Saviours Phraſes of asking, ſeeking, and knocking) but it muſt be alſo of a righteous man, that it may avail much. "When ye ſpread forth Iſa. 1. 15, 16,
"your hands, ſaith God unto the wic- 17, 18, 19.
"ked, I will hide mine eyes from you;
"yea, when ye make many Prayers, I
"will not hear: your hands are full of
"blood. And therefore that ſuch may pray ſucceſsfully, the direction is;
"Waſh you, make you clean, put
"away the evil of your doings from be-
"fore mine eyes; ceaſe to do evil, learn
"to do well, ſeek judgment, relieve the
"oppreſſed, judge the fatherleſs, plead
"for the widow: Come now, and let
"us reaſon together, ſaith the Lord.—
Particularly, there muſt be a diſpoſition of goodneſs and charity towards others,

that

that we may our selves obtain good
Prov. 21. 13. things from God. "Whoso stoppeth
"his ears, saith *Solomon*, at the cry of
"the poor, he also shall cry himself,
"but shall not be heard. To this sense
*S. Augustine* enlargeth upon the Text.
Vide Citat. in Caten. D. Tho. God, saith he, had promised that he would give good things to them that ask: But that he may own us his Beggars, let us in like manner look upon ours; and that we may know what we ought to bestow on our Neighbour asking of us, (begging Alms of us) to the intent that we in like manner may be heard in what we crave of God, we may consider from this, what we would that others in a like case should bestow upon us, *& ideò dixit, omnia ergo* — And for this cause our Blessed Saviour said, *Therefore all things* —

One thing more and finely suggested by the ordinary Glose upon that of the precedent Verse: "How much
"more will your Heavenly Father give
"good things to them that ask. For
S. Luke 11. 13. which S. *Luke* reads) "The Holy Spirit. Whereupon, saith the Glose, *Omnium bonorum spiritualium distributor est Spiritus Sanctus, ut opera charitatis impleantur:*

*tur: unde subdit, Omnia ergo quæcunq;* —— The Holy Ghost is the distributer of all spiritual goods, to the end that the works of Charity may be fulfilled; and thence he subjoyns; "All things therefore "whatsoever ——

The Holy Spirit given by God is within us a Principle of Goodness, a Principle of Good Works: Wherefore, since God is so ready to bestow on us his Holy Spirit, and therewith all spiritual Goods, upon our Prayers unto him, we should for that very reason shew forth the fruits of that good Spirit in all goodness our selves, in such good Works as are the result of this General Rule here prescribed, "Therefore all things ——

*Therefore, viz.* that you may not pray without success, that you may shew your selves rightly disposed and qualified for prevailing with God in your Prayers, and that you may bring forth fruit becoming of that great gift of the Holy Ghost obtained of God by Prayer. ——

But so much shall suffice to have spoken of that Illative Particle, and the dependent Sense of the Words on the account thereof.

SECT.

## SECT. II.

WE will now look upon them as abſolute and compleat in themſelves, as an entire Map of Chriſtian Duty, without that Fragment of bordering Vertues decyphered in the word of Inference, *Therefore*. And, ſetting aſide that Particle, we have conſiderable in the words,

(1.) A General and Comprehenſive Rule of Life; "All things whatſoever "ye would that men ſhould do unto "you, do ye even ſo to them. And,

(2.) The enforcement of this Rule or Precept; "For this is the Law and "the Prophets.

Of both which I ſhall treat by Gods help in their order.

I begin with the General and Comprehenſive Rule of Life, as it is here laid down.

Wherein we may obſerve more diſtinctly,

(1.) *Regulatum* or *Regulandum*; the Actions ruled or to be ruled hereby, *viz.* our own Actions, and our own Actions towards other men, *i. e.* our Neigh-

Neighbours: [*Do ye even so to them.*]

(2.) *Regulam*, the Rule it self; and that is, [*All things whatsoever ye would that men should do unto you,*——]

Concerning the former I have onely two or three things briefly to suggest.

(1.) We are prone enough to prescribe to other men, to oversee, and order, and appoint their Actions: We are generally willing enough they should act by Rule towards us: But our Blessed Saviour here calls his Disciples thoughts home to themselves, and gives them every one the special charge of directing and managing their own Actions aright: *Quæ dicis aliis, dic tibi ipsi, ut audias.* We are principally concerned to regulate our own Actions: We are every one to amend our own ways, to sweep before our own doors, as we are wont to speak. And,

(2.) The Actions here ruled are such as concern our Neighbour, such as have respect and reference to our Neighbour, *i.e.* to all other men with whom we live and converse; for so we are taught in Holy Writ to reckon every man our Neighbour. S. *Paul* significantly puts ὁ ἕτερος for ὁ πλησίον. He that loveth another, Rom. 13. 8.

ther hath fulfilled the Law of loving his Neighbour. In our Actions towards one another we are not left without Law and Rule; we may not do as we list, as it seemeth good in our own eyes. Nay,

(3.) Together with our outward Actions, our Will itself is to be ordered by the Rule here prescribed; for it must be always remembred, that the Laws of Christ are spiritual, and reach also to the inward man. —*Scelus intra se tacitus qui cogitat ullum, facti crimen habet.*— To will, covet, resolve, and intend, is, in the account of our supreme Law-maker and Judge, to do. The Thoughts, Desires, and Affections of our Souls (*i. e.* our inner man) are reputed and censured by him as our Actions: So that, what we may not do, we may not will to do, we may not design or resolve to do, we may not approve or allow of, we may not joy or delight in.— But I proceed now to the later and principal Point, the Rule it self whereby we are to square both our Choice and Practice: "All things "whatsoever ye would that men should "do unto you, even so do ye unto them. "Or, even so in all things, as ye would

that

that men ſhould do unto you; or, as S. *Luke* hath it, ὁμοίως, likewiſe, in like manner do ye unto them.—— This Poſitive plainly includes in it a ſevere Prohibition of doing that to others, which we would not they ſhould do unto us. So pious *Tobit* inſtructed his Son; "Ὁ μισεῖς, μηδενὶ ποιήσῃς, "Do that to no man "which thou hateſt. See that thou do not that to another, which thou art unwilling another ſhould do unto thee. Admit not of that in thy ſelf, which thou condemneſt and reproveſt in another. This Prohibition, I ſay, is included in our Bleſſed Saviour's Precept. *Abſtinentiam mali ponit per operationem boni*, ſaith S. *Chryſoſtom*. He expreſſeth the Negative by the Affirmative; the abſtinence from Evil, by the doing of Good. So do ye, —ſo, and not otherwiſe, —ſo, and not the contrary. *Fac quod vis pati*, as S. *Auguſtine* abbreviates it: Do as thou wouldeſt ſuffer; *i. e.* as thou wouldeſt be done by or to. *Quod vis tibi fieri, fac alteri*: Whereto the Negative ſhould ever-more be added for illuſtration ſake, *Quod tibi fieri non vis, alteri ne feceris*: Do not to another what thou wouldeſt not have done unto thy ſelf.

Tobit 4. 15. Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias.

Quod damnaturus ſis in aliis, in te ne admiſeris.

Hom. 13. ad Pop. Antioch.

A double saying there is of the Son of *Sirach*, pertinent to be here remembred. The one *Ecclus* 31. 15. *Judge of thy neighbour by thy self*: The other *ch.* 4. 31. *Let not thine hand be stretched out to receive, and shut when thou shouldst give.*

Ælius Lampr. in Alex. Sever.

'Tis recorded of the good Emperor *Alexander Severus*, though no Christian, that when he saw any of his Soldiers trespassing and committing spoil in the Fields of others, he would take them up smartly, to this purpose; *Visne hoc in agro tuo fieri, quod alteri facis?* Wouldest thou have this done in thine own Field, which thou hast done to another? Proclaiming that he had often heard of the Christians, and commanding it to be published by the voice of a Cryer, when he corrected or punished any, *Quod tibi fieri non vis, alteri ne feceris*; Do not that to another, which thou wouldest not have done to thy self. A Sentence which he is said to have been so much in love withal, that he caused it to be written in his own Chamber, and over the Seats of Judicature, as most worthy to be continually studied by himself, and read by others.

It

It were certainly to be wiſhed that it were written on the Tables of all our Hearts, or rather revived as much in our frequent thoughts, memories, affections, and practice, as it is clearly written and engraven naturally on the Tables of our Hearts. For, to ſay the truth of it, this Precept of our Bleſſed Saviour is no more than a plain Law of Nature, obliterated by evil habits and cuſtom, revived and brought to light again by Chriſt. A Law of Nature, I ſay, it is undoubtedly, whereof we may find clear foot-ſteps among the Heathens, and which takes hold immediately on the conſcience of every one that duly conſidereth of it. I will give you ſome Inſtances to this purpoſe out of the Gentile-writings.

*Diogenes Laertius* tells us in the Life of *Ariſtotle*, that he, being asked, πῶς ἄν τις φίλοις προσφέροιτο; How we ſhould demean our ſelves towards our Friends? made anſwer, ὡς ἂν ἐυξαίμεθα αὐτὸς ἡμῖν προσφέρειν, As we would deſire and wiſh them to demean themſelves towards us. And a like Reſolution thereunto I find given by *Simplicius* upon *Epictetus*; That we then do right, if we ſo uſe our

Diog. Laert. in Vita Ariſtot.

Τὸ ὀρθὸν ἔξει πρὸς τὸ τοῖς φίλοις ἡμῶν ἕτω χρῆσθαι ὡς ἡμῖν ἐκείνους χρῆσθαι βουλόμεθα. Simplic. in cap. 37. Epictet.

Friends, as we are willing they ſhould uſe us.

The *Athenian Iſocrates*, that moſt excellent and ancient Rhetorician and Philoſopher frequently glanceth upon this Rule. Among his Admonitions to young men, in that worthy Oration of his Πρὸς Δημόνικον, he gives this for one: Manage thy anger towards thoſe that offend, in like manner as thou wouldeſt judge becoming in others towards thy ſelf offending. And again, Be thou ſuch towards thy Parents, as thou wouldeſt wiſh thy Children ſhould be towards thee. And again, Hereby wilt thou very much inhance thy Reputation, if it ſhall appear that thou doſt not thoſe things thy ſelf, which thou wouldeſt reprehend in others doing of the ſame.

Τῇ ὀργῇ πρὸς τοὺς ἁμαρτάνοντας οὕτω πλησίως ἔχε, ὥσπερ ἂν πρὸς σεαυτὸν ἁμαρτάνοντα ἠξίους εἶναι ἀξιώσεως. Τοιοῦτος γίνου πρὸς τοὺς γονεῖς οἷους ἂν εὔξαιο περὶ σεαυτὸν γενέσθαι τοὺς σαυτοῦ παῖδας. —Εἰ φαίνοιο ταῦτα μὴ ποιῶν, ἃ τοῖς ἄλλοις ἂν ποιοῦσιν ἐπιπλήττοις. Iſoc. ad Demon.

And in his *Royal Guide*, his Writing I mean to King *Nicocles*: So carry thy ſelf, ſaith he, in thy familiar converſe towards thy Inferiors, as thou wouldeſt

Οὕτως ὁμίλει τῇ πόλεως πρὸς τοὺς ἥττους, ὥσπερ ἂν τοὺς κρείττους πρὸς σαυτὸν ἀξιώσειας ὁμιλεῖν. Ad Nicocl.

judge

judge fitting and worthy in thy betters towards thy ſelf. And elſewhere, ſaith he, Do not ye thoſe things to others, which ye are angry when you ſuffer or receive from others.

Ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Id.

*Homer* in his 23 Iliad brings in *Achilles* thus taking up of *Ajax* and the King of the *Cretians*, who fell to evil and harſh words each againſt the other, forbidding them to uſe ſuch uncivil and reproachful Language, by this Argument,

——Ἐπὶ οὐδὲ ἔοικε, Hom. Iliad. ψ.

Καὶ δ' ἄλλῳ νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι·

Becauſe, ſaith he, it is no ways becoming; for you your ſelves would reprehend and blame another, whoſoever he be, that ſhould do the like.

*Stobæus* quotes this memorable Paſſage from *Hierocles*, which indeed is a rare Paraphraſe on our Bleſſed Saviour's Rule; *Sic cum unoquoque agas, tanquam tu illius, ille tuam perſonam induerit*: So deal with every one, as if your Perſons were exchanged, he in your place, you in his. Stob. Serm. 84.

'Tis the determination of the *Venuſian* Poet,

——*æquum eſt* Horat. l. 1. ſat. 3.
*Peccatis veniam poſcentem reddere rurſus.*

It is but equal, that he who craves pardon at anothers hand, ſhould himſelf be ready to give the like to another.

*Seneca* in his grave Books *De Irâ* hath many Paſſages looking this way. The chief that I have obſerved are theſe that follow.

It is not the part of a prudent man, ſaith he, to hate thoſe that do erre and do amiſs: *Otherwiſe he muſt be hateful to himſelf.* For, let him think how many things he hath committed againſt good manners; how many of thoſe things he hath done himſelf need pardon. Now then he muſt be angry alſo with himſelf; for, *no equal Judge pronounceth one Sentence in his own Cauſe, and a contrary in another Mans.* None, I ſay, is to be found that can altogether abſolve himſelf; and whoever pronounceth himſelf innocent, ſpeaks more with reſpect to other Witneſſes, than his own Conſcience. How much more humane is it therefore to ſhew a meek and fatherly mind towards thoſe that offend, and not to perſecute, but to recall them?——— Thus in his firſt Book.

Non eſt prudentis errantes odiſſe: alioquin ipſe ſibi odio erit. Cogitet quam multa contrâ bonum morem faciat, quam multa ex his quæ egit veniam deſiderent. Jam iraſcetur etiam ſibi. Neq; enim æquus judex aliam de ſuâ aliam de alienâ cauſâ ſententiam fert. Nemo, inquam, invenitur qui ſe poſſit abſolvere, & innocentem quiſque ſe dicit reſpiciens teſtem non conſcientiam. Quanto humanius mitem ac patrium animum præſtare peccantibus & illos non perſequi ſed revocare? Sen. de Irâ, l. 1. c, 14.

And

And he brings to my mind that of the Apostle, *Gal. 6. 1. Brethren, if a Man be overtaken in a fault, ye which are spiritual restore such a one with the spirit of meekness, considering thy self, lest thou also be tempted.* To the same effect also he discourseth much in his second Book. —If we would, saith he, become *Equal Judges* of all things, let us perswade our selves this in the first place, that *there is none of us without fault.* For hence ariseth our greatest indignation. Thou saist, I have sinn'd in nothing, I have done nothing amiss: nay, Thou confessest nothing. We are angry that we are chastised with any admonition or restraint, when at that very time we sin by adding arrogance and contumacy to our evil deeds. Who is he that can profess himself innocent as to all Laws? Or though it be so, how narrow an innocence is it to be good as far as the Law of Man reacheth? How much wider is the rule of our Duties, than that of the Law? How many things do Piety, Humanity, Liberality, Justice,

Si volumus æqui omnium rerum judices esse, hoc primum nobis suadeamus, neminem nostrum esse sine culpâ: hinc enim maxima indignatio oritur. Nihil peccavi, nihil feci. imò nihil fateris. Indignamur aliquâ admonitione aut coercitione nos castigatos; cum illo ipso tempore peccemus: quo adjicimus malefactis arrogantiam & contumaciam. Quis est ille qui se profitetur omnibus legibus innocentem? Ut hoc ità sit quam angusta innocentia est ad Legem bonum esse? Quanto latius officiorum patet quam juris regula? Quam multa pietas, humanitas, liberalitas, justitia,

fides exigunt quæ omnia extra publicas tabulas sunt? Sed ne ad illam quidam arctissimam innocentiæ formulam præstare nos possumus: alia fecimus, alia cogitavimus: alia optavimus, aliis favimus: in quibusdam innocentes sumus, quia non successit. Hoc cogitantes æquiores simus delinquentibus, cedamus objurganti bus, utique nobis ne irascamur — Dicetur aliquis male de te locutus. Cogita an prior feceris, cogita de quam multis loquaris. Cogitemus, inquam, alios

Fidelity require, which are not in the publick Tables? But yet we cannot so much as clear our selves according to that most narrow form of innocence: We have done otherwise, we have thought otherwise, we have desired otherwise, we have favour'd otherwise, (or, as his words may possibly be rendred, We have done one thing and thought another, we have desired one thing and favour'd another:) in some things we are innocent for want of success. *While we think on This, let us be more equal to those that offend*; let us yield to those that chide and reprove us; to wit, *that we may not be angry with our selves.*——— It will be said, some one hath spoken evil of thee, defamed thee. Think with thy self *whether thou hast not done the like before*; think of how many thou art wont to speak. Let us think, I say, that some do not do an injury so much as return it; that some do it willingly, others constrainedly, others ignorantly: or that even those who do it wittingly, may not aim at the

non facere injuriam sed reponere: alios pronos facere, alios coactos facere, alios ignorantes: etiam eos qui volentes scientesque faciunt ex injuriâ nostrâ non ipsam injuriam petere.

injury

injury it ſelf in our injury: He either failed out of exceſs of Courtſhip, or did ſomewhat not to hurt us, but becauſe he could not ſpeed himſelf unleſs he had repelled us. Oftentimes Adulation, whilſt it flatters, offends. Whoſoever ſhall conſider with himſelf and recal to his mind, *how often himſelf hath fallen into a falſe ſuſpicion, how many of his well-meant ſervices Fortune hath clothed with the appearance of injury, how many he hath begun to love after his hatred*, he will be able to refrain his anger; to wit, if he ſhall thus ſilently diſcourſe to himſelf, as to the particulars wherewith he is offended; *Even I my ſelf alſo have committed the like.* But where wilt thou find ſo equal and impartial a Judge? *He that covets every mans wife, and thinks it ground enough to love her becauſe ſhe is anothers, the ſame man yet will not ſuffer his own wife to be look'd upon. He is a moſt ſevere exacter of faithfulneſs in others, who is himſelf perfidious. He puniſheth other mens lies, who*

Aut dulcedine urbanitatis prolapſus eſt, aut fecit aliquid non ut nobis obeſſet, ſed quia conſequi ipſe non poterat, niſi nos repuliſſet. Sæpe adulatio dum blanditur offendit. Quiſquis ad ſe retulerit, quotiens ipſe in ſuſpicionem falſam inciderit, quam multis officiis ſuis fortuna ſpeciem injuriæ induerit, quam multos poſt odium amare cæperit, poterit non ſtatim iraſci, utique ſi ſibi tacitus ad ſingula, quibus offenditur, dixerit: Hæc & ipſe commiſi. Sed ubi tam æquum judicem invenies? Is qui nullius non uxorem concupiſcit, & ſatis juſtam cauſam putat amandi, quod aliena eſt, idem uxorem ſuam aſpici non vult: & fidei acerrimus exactor, eſt perfidus: & mendacia perſequitur

is

ipſe perjurus: & litem ſibi inferri ægerrimè calumniator patitur. Pudicitiam ſuorum ſervulorum attentari non vult, qui non pepercit ſuæ. Aliena vitia in oculis habemus: à tergo noſtra ſunt. Indè eſt quod tempeſtiva filii convivia pater deterior filio caſtigat. Nihil alienæ luxuriæ ignoſcit, qui nihil ſuæ negarit: & homicidæ tyrannus iraſcitur: & punit furta ſacrilegus. Magna pars hominum eſt quæ non peccatis iraſcitur ſed peccantibus. Faciet nos moderatiores reſpectus noſtri, ſi conſuluerimus nos; Nunquid & ipſi aliquid tale commiſimus? nunquid ſic erravimus? expedítne nobis iſta damnari? L. 2. de Irâ. c. 27. & 28.

*is himſelf guilty of Perjury, &c. We have other mens vices before our eyes, whilſt our own are behind our back.* Thence it is that the *Father, who is himſelf worſe than his Son, doth yet chaſtize the Son's ſeaſonable Banquets. He will give no pardon to anothers Luxury,, who denies none to his own. The Tyrant is angry at the Murtherer; and he that is himſelf ſacrilegious, puniſheth Thefts in others.* A great part of Men there is, who are not angry ſo much at the *Sins* as the *Sinners.* Now *a reſpect to our own ſelves will make us more moderate to others*; if we ſhall debate the Caſe with our ſelves to this purpoſe, *Have not we alſo our ſelves ſometimes committed a like offense? Have not we ſo erred? Is it expedient for our ſelves that theſe things ſhould be condemned and puniſhed in others?* —His diſcourſe all along turns upon *this hinge,* "That we ought not to afford that "meaſure to others, which we our "ſelves will not admit of.

He ſpeaks yet more expreſly in the third

third Book: *Let us*, ſaith he, *ſuppoſe our ſelves in his place and ſtead, whom we are angry at*: Whereas now *an unequal eſteem of our ſelves makes us wrathful againſt others*; and *thoſe things which we would do, we will not ſuffer*. And to the ſame purpoſe he adds afterwards, We are *all* heady and improvident, all fickle, querulous, ambitious. Why do I hide a Publick Sore with too gentle Words? We are *all bad*. Whatſoever therefore is reprehended in *another*, that may every one find in *his own* boſom. Why doſt thou ſet a mark on *this mans* paleneſs, and *the others* leanneſs? 'Tis a *common Plague*. Let us therefore be more favourable one to another upon this account. *We are bad our ſelves, living among bad Neighbours.*

Eo loco nos conſtituamus, quo ille eſt cui iraſcimur: nunc facit iracundos iniqua noſtri æſtimatio: & quæ facere vellemus pati nolumus. Lib. 3. c. 12. Omnes inconſulti & improvidi ſumus, omnes incerti, queruli, ambitioſi. Quid lenioribus hulcus publicum abſcondo? Omnes mali ſumus. Quicquid itaque in alio reprehenditur, id unuſquiſque in ſuo ſinu inveniet. Quid illius pallorem, illius maciem notas? Peſtilentia eſt. Placidiores itaque invicem ſimus. Mali inter malos vivimus. cap. 26.

Yet once more the ſame *Seneca*, in his 47 Epiſtle, commending *Lucilius* for uſing of his Servants in a familiar manner, enlargeth on that occaſion to this effect:

Servants

Servi ſunt? imò homines. Servi ſunt? imò contubernales. Servi ſunt? imò humiles amici. Servi ſunt? imò conſervi. Si cogitaveris tantundem in utroſq; licere fortunæ.—Vis tu cogitare iſtum, quem ſervum tuum vocas, ex iiſdem ſeminibus ortum, eodem frui cœlo, æquè ſpirare, æquè vivere, æquè mori? Tam tu illum ingenuum videre potes quam ille te ſervum. Marianâ clade quam multos ſplendidiſſimè natos Senatorium per militiam auſpicantes gradum fortuna depreſſit? Alium ex illis paſtorem, alium cuſtodem caſæ fecit. Contemne nunc ejus fortunæ hominem, in quam tranſire, dum contemnis, potes. —Hæc præcepti mei ſumma eſt, ſic cum inferiore vivas, quemadmodum tecum ſuperiorem velles vivere. Quoties in mentem venerit, quantum tibi in ſervum liceat, veniat in mentem tantundem in te Domino tuo licere. —At Ego, inquis, nullum habeo Dominum. Bona ætas eſt; forſitan habebis. Senec. Epiſt. 47. * Vide Eccleſ. chap. 7. ver. 21, 22.

Servants do we call them? yea, they are Men, Companions, humble Friends, Fellow-ſervants; if we bethink our ſelves that we are alike expoſed to the power of Fortune.—Do but conſider that he, whom thou ſtyleſt thy Servant or Slave, hath the ſame Original with thy ſelf, lives and breathes under the ſame Heaven, and at laſt dies like thy ſelf; and thou mayſt change Names and Titles with him. How many Noble Perſons hath the fortune of the Wars depreſs'd, and turn'd into Shepherds and Cottagers? Go now, and deſpiſe a man of that Rank and Condition, which thou thy ſelf maiſt paſs into, even while thou art deſpiſing of him. The ſum of my Inſtructions is this, That thou ſo live with thy Inferior, as thou wouldeſt thy Superior ſhould live with thee; and as often as thou ſhalt think * what power

thou

thou haſt over thy Servant, think alſo that thy Lord and Maſter hath the ſame power over thee.— But thou replyeſt, it may be, I have no Lord or Maſter. 'Tis well: but thou knoweſt not how ſoon thou maiſt have one.—

The Reader may ſee more to this purpoſe, *Epiſtle* 95. where he delivers this as the Summary of our mutual duty each to other [*formula humani officii*] to conſider, that we are all Members of one great Body, akin by Nature, having the ſame Riſe and End, and therefore obliged to mutual love and ſociable demeanour, to all equity, and innocence, and helpfulneſs, and to retain that Golden Saying in our Hearts as well as Mouths, *Homo ſum, humani nihil à me alienum puto*: i. e. I am a Man, and therefore neither think my ſelf free from any accident that befalls other men, nor deſire to be excuſed in any duty which becomes humanity.

The Stoicks indeed generally in their Writings have many things of this nature, and determine it to be proper unto man from his heart to love other men, and wiſh them well,

as

Ἴδιον τοῦ ἀνθρώπου ἀπὸ καρδίας φιλεῖν τοὺς ἀνθρώπους καὶ εὐνοεῖν αὐτοῖς ὡς φύσει φίλοις, &c. Vide quæ Gatakerus noster in suo ad M. Antoninum præloquio é Stoicis congessit; & ipsum Antoninum passim.

as allied to him by Nature both in Body and Soul, and made for a mutual subserviency each to other.

And take this farther tast out of some others.

*Pliny* in the 12 Epistle of his 9 Book, *Heus tu, nunquámne fecisti quod à patre corripi possit? fecisti, dico. Non interdum facis, quod filius tuus, si repente pater ille, Tu filius, pari gravitate reprehendat?*

*Cato* in his excellent Precepts *De Moribus*, which are learnt commonly by Children, but worthy the most serious consideration of Men, hath these remarkable Sayings that touch upon the Point in hand.

In his short Precepts this; *Patere legem quam ipse tuleris*; i. e. as *Erasmus* Scholies upon it, Whatever Condition thou prescribest to others, use the same thy self towards others. And in his Disticks, these.

*Quæ culpare soles, ea tu ne feceris ipse:*
*Turpe est Doctori, cum culpa redarguit ipsum* L. 1. Dist. 30.

*i. e.* By

*i. e.* By no means do the thing thou art wont to blame: 'Tis a diſgrace to a Teacher to reprove himſelf by a contrary practice.

*Alterius dictum aut factum ne carpſeris unquam,*
*Exemplo ſimili ne te derideat alter.*
L. 3. Diſt. 6.

*i. e.* Carp not at anothers words or doings, leſt thou inſtruct him to deride thy ſelf by a like example.

*Cum fueris ſervos proprios mercatus in uſus,*
*Et famulos dicas, homines tamen eſſe memento.* Diſt. 44.

*i. e.* When thou haſt bought Servants for thy own uſe, and calleſt them thy Slaves, yet remember that they are Men: and ſo (as *Eraſmus* notes) in this equal with thy ſelf.

And among the Sentences of the famed Sages of *Greece*, I have noted theſe, aſcribed to *Pittacus* and *Cleobulus*.

*Pareto legi, quiſquis legem ſanxeris*: *i. e.* Obey the Law which thou thy ſelf eſtabliſheſt.

*Quæ feceris parentibus, eadem a liberis expecta*: *i. e.* Expect the ſame from thy Children, which thou doſt to thy Parents.

Ne

*Ne geras imperium, priusquam parere didiceris.* Pittacus. *i. e.* Rule not, till thou have first learned to obey.

*Res amici diligas & perinde serves, ut tuas: i. e.* Love and preserve the Concerns of thy Friend, as thy own. And,

*Quod oderis alteri ne feceris.* Cleobulus. *i. e.* Do not to another what thou hatest.

And then (to search out no more) *inter Mimos Publii*, these seven.

*Ab alio expectes, alteri quod feceris: i. e.* Expect from another what thou shalt do to another.

*Beneficium dare qui nescit, injustè petit; i. e.* He unjustly craves a Courtesie, who knows not how to do one.

*Etiam qui faciunt, odio habent injuriam: i. e.* Those very Persons hate an injury to themselves, who do it to others.

*Homo qui in homine calamitoso est misericors, meminit sui: i. e.* The Man who compassionates anothers calamity, remembers himself.

*Habet in adversis auxilia, qui in secundis commodat: i. e.* He finds help in his adversity, who affords it to another in his prosperity.

*Homo*

*Homo ſemper in ſeſe aliud fert, in alterum aliud cogitat*: *i. e.* 'Tis the guiſe of men to give different judgments for themſelves, and for others.

*Illo nocens ſe damnat, quo peccat, die.* Publius. *i. e.* The injurious man is at the ſame time ſelf-condemned.

Which how they appertain to this Argument, will appear more evidently and fully upon the peruſal of the ſixth Section.

Divers other Sayings might be quoted from the *Heathen Writers*, by thoſe that have been more diligent in their obſervation; but from thoſe inſerted it ſufficiently appears, that this Rule of our Bleſſed Saviour's is a clear Branch of the Law of Nature, and among thoſe Principles which every one reflecting on, as he ought, may read in his own breaſt and conſcience, if it be not ſtrangely corrupted and defaced by groſs ignorance and ſtupidity, ſenſuality, or ſome other wicked and perverſe habit and cuſtom of ſinning. So that in this caſe Chriſt might well ſay to his Diſciples, as elſewhere he doth to the Phariſees, "Yea, and why even of your ſelves S. Luke 12. 57.
"judge ye not what is right? Our Sa-

Hom. 13. ad Pop. Antioch. ſuper iſta verba, Quæcunque volueritis——

viour, as S. *Chryſoſtom* obſerves, teacheth here, *Nihil noſtram tranſcendens Naturam*, nothing beyond our Nature, but what he had long before imprinted on our Conſcience: *Ex nobis ipſis ſcimus quid facto opus ſit*; We know from our ſelves what we ſhould do unto others. *Nemo ſanus ſibi non benè cupit*; There is no man in his right wits, but wiſheth himſelf well: and therefore, *Nemo non habet domi regulam*; There is no man but hath a Domeſtick Chaplain preaching of his duty, a Rule within himſelf for his demeanour towards others. *Voluntas tua ſit lex*; Let thy own will, ſaith he, be the law of thy actions, even thy own will of receiving from others. Wouldeſt thou have courteſies done thy ſelf? do them to another. Wouldeſt thou obtain mercy? have mercy on thy neighbour. Wouldeſt thou be commended? commend another. Wouldeſt thou be loved? love thy neighbour. Wouldeſt thou have the precedency? yield it firſt to another. *Tu ſis judex: Tu ſis vitæ tuæ legiſlator:* Be thou thus thy own Judge; be thou the Legiſlator for thy own Life and Converſation. And again, *Quod odiſti, alii ne facias*;

Do

Do not that to another, which thou hateſt: for this later Rule will enable thee to avoid that which is evil, as the former to do that which is good. Doſt thou hate contumelious uſage thy ſelf? offer it not to another. Doſt thou hate to be deceived thy ſelf? deceive not thou another. And generally in all caſes, ſaith he, if we retain in memory theſe few words, *Voluntas tua ſit Lex*; that we make our choice for our ſelves the Law of our Actions towards others, we ſhall need no other diſcipline or inſtruction.—To this effect S. *Chryſoſtom.*

Loco ſuprà citat.

And *Salvian* having quoted this Precept of our Bleſſed Saviour, "Whatſo-"ever ye would that men ſhould do un-"to you, do ye alſo the ſame to them "in like manner; proceeds thus upon it:—— One part of this Sentence we know ſo well, as never to paſs it by; the other part we ſo paſs by, as if we were altogether ignorant: for we know very well what we would others ſhould do unto us; but what we our ſelves ought to do unto others, we know not: And I would to God we knew not! the guilt of our ignorance would be the leſs. — But now in this our offence

Hujus ſententiæ partem tam benè novimus, ut nunquam prætereamus: partem ſic prætermittinus, quaſi penitùs neſciamus. Nam quid ab aliis præſtari nobis velimus, opti-

mè novimus; quid autem ipsi aliis debeamus præstare nescimus. Atque utinam nesciremus! minor esset ignorantiæ reatus.—

is the greater, that we love part of this holy Sentence for our own profit, but omit the other part injuriously towards God. So far are we from benefiting others with our own loss, that we do all chiefly consult our own benefit with the damage of others.—

Nunc autem in hoc major offensa est, quod partem sententiæ sacræ pro commodorum nostrorum utilitate diligimus, partem pro Dei injuriâ præterimus.— Tantum abest ut aliorum commodis aliquid cum propriâ incommoditate præstemus, ut omnes vel maximè nostris commodis cum aliorum incommodo consulamus. Salvian. lib. 3. De Prov.

Add hereunto This of the Learned *Grosted* Bishop of *Lincoln* above 400 years since, in his Treatise *De Cessatione Legalium.*—— *Manu formatoris nostri in ipsis cordibus nostris veritas scripsit*, Quod tibi fieri non vis, alteri non facies. *Hoc antequam lex scriberetur nemo ignorare permissus est, unde judicarentur & quibus non est data lex. Sed, ne sibi homines aliquid defuisse quererentur, scriptum est & tabulis quod in cordibus non legebant. Non enim scriptum non habebant, sed legere nolebant. Oppositum est oculis eorum, quod in conscientiâ videre cogerentur, & quasi forinsecùs admotâ voce Dei ad interiora sua homo compulsus est.—— In cogitationibus enim impii inter-*

*interrogatio erit, & ubi interrogatio ibi lex. Sed quia homines appetentes ea quæ foris ſunt etiam à ſeipſis exules facti ſunt, data & conſcripta lex, non quia in cordibus ſcripta non erat, ſed, quia tu fugitivus eras cordis tui, ab illo qui ubique eſt apprehenderis, & ad teipſum intra te vocaris. Propterea ſcripta eſt lex, quæ clamat eis qui deſeruerunt legem ſcriptam in cordibus, Redite prævaricatores ad cor.* p. 100, 101.

Hitherto in the general: Now for the more full and perſpicuous handling of this Excellent and Comprehenſive Rule, I ſhall follow this plain method.

Firſt, To ſtate and explain the true and genuine meaning of it.

Secondly, To examine and ſearch into the Grounds and Foundations of Equity upon which it is built. And,

Thirdly, To make an Induction of thoſe ſpecial acts of Vertue which it prompts us to, and thoſe Sins and Vices hereby moſt properly forbidden and reproved. But,

SECT.

## SECT. III.

FIrſt, It is requiſite that we underſtand this Rule of ours aright, being liable unto ſome miſtakes, if we are not duly cautioned againſt them. In order therefore to the explaining of it, and that ſo as the meaneſt Capacity may truly comprehend it, I ſhall proceed,

(1.) *Per remotionem*, negatively, and by way of removal of thoſe falſe Rules which men are apt enough to ſubſtitute in the room of this. And,

(2.) *Per poſitionem*, to declare poſitively what this Rule of ours imports, and what we are to obſerve in order to the right underſtanding of it.

By the firſt I ſhall ſhew, what it is not; by the ſecond, what it is.

Moſt men in the world obſerve either no Rule at all, or elſe ſome falſe and crooked Rules, in their Actions towards others: And therefore it will not be amiſs here to glance at ſome Particulars which are too frequently put in the room of the Preſcription in the Text.

(1.) Then the Rule is not thus laid down, [All things whatſoever other men

men would have you do to them, let them do even ſo to you.] We are willing enough to hear of other mens duties, as I before alſo intimated, even whilſt we moſt neglect our own. We are apt enough to exact our right of other men, whilſt we refuſe our ſelves to do what is right and juſt unto them. We are prone enough to ſay to others, Do as you would be done by; we like it very well in the practiſe of others; but the Law here runs not in that form, *Quæcunque ſibi fieri voluerint*— Let others do as they would be dealt withal: but it calls upon every one of us eſpecially to regulate our own Actions, and to mind our own duty. Much leſs is it,

(2.) [All things whatſoever ye would that men ſhould do unto you, let them do unto you.] Our Wills and Pleaſures are not the rule and meaſure of other mens duties towards us. It doth not follow that other men do us wrong and injury nakedly becauſe they diſpleaſe and offend us, becauſe they do unto us what we would not have them. This indeed is more or leſs the corrupt humour of us all: We are too prone and

willing to make our Wills and Pleasures the Law and Rule of other mens Actions; and every thing that offends us, that is contrary to our humour or fancy, is censured forthwith as unjust and unlawful in our Neighbours, upon the same account.

(3.) The Rule is not, [Do ye unto others all things whatsoever they would have done unto them.] Men are very apt to covet more than what is their share, more than belongs to them: And were we bound to do unto every man as he wills and desires, we should quickly undo our selves, and turn all things into confusion.

(4.) The Rule is not, [All things whatsoever ye will, do ye unto others.] 'Tis not *Omnia quæcunque vultis*, and there a stop; follow the sway of your own inclinations and lusts. That were to license all manner of iniquity, and to set open such a floodgate to sin and injuries, as would quickly overwhelm and drown the World. *Quod libet, licet.* And,

*Sic volo sic jubeo, stat pro ratione voluntas,*

will not be admitted of here. Our own Will

Will abſolutely is not the meaſure of our Actions towards others; but it is it ſelf to be ruled by ſomewhat elſe. An Action is not therefore juſt and warrantable, becauſe we will it; but our Will muſt have ſome Reaſon or Rule to juſtifie its choice and determination by.

(5.) The Rule is not, *Omnia quæcunque poteſtis*, [Do all that ye can to others,] all things that ye are able or have power to do, all things you have an opportunity to do. Power of it ſelf juſtifies nothing, but muſt be ever in conjunction with Juſtice and Goodneſs, that all the acts and effects of it may be warranted. Men may not wrong the weak, becauſe they are ſtronger; nor the poor, becauſe they are richer; nor the ignorant and ſimple, becauſe they are more learned and cunning; nor any that are under them, becauſe they are in Authority above them, and have a Sword able to defend their Injuſtice againſt all Diſputers. Nay,

(6.) 'Tis not *Omnia quæcunque jure poteſtis*, [Do all that you can do with a ſpecious pretence of Law to countenance what you do.] *Summum jus ſumma injuria*. The rigour of the Law proves

proves often great injuſtice; and a man may wrong his own Conſcience by proſecuting of the Law to the height and utmoſt upon his Neighbour. Such is the * imperfection ſometimes of Humane Laws, and ſuch the many Arts and Tricks in the execution of them, the ſhifting of Courts, the Demurs, the tedious manner of Proceſs, and the like, that it is in the power of many legally to undo others, ſometimes in the recovery of their own right and due: And the poorer ſort, though they ſhould certainly in the iſſue be protected from the violence and wrong intended them by others, yet are ſure, like the ſilly Sheep running in a Storm for ſhelter to an Hedge of Thorns and Brambles, to leave their Fleece for that Protection. We muſt nor do all to others which we may by Law poſſibly defend the doing of. Every one ſhould keep a Court of Chancery in his own Breaſt, to mitigate the rigor and ſeverity of the Law, which cannot provide againſt all particular inconveniences and abuſes. They are not Humane Laws which are the immediate and adequate Rule of our Conſcience and Practice; but a good Conſci-

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* Quod ſi populorum juſſis, ſi principum decretis, ſi ſententiis judicum jura conſtituerentur, jus eſſet latrocinari, jus adulterare, jus teſtamenta falſa ſuppoñere, ſi hæc ſuffragiis vel ſcitis multitudinis probarentur.— Cicero de Leg. l. 1.

ence ſhould evermore regulate us in the proſecution of the Law upon others.

(7.) And laſtly, The Rule is not, *Omnia quæcunque fecerint vobis*, [All things whatſoever other men have done unto you, do ye even ſo unto them;] requite others according to their doings: By no means. Say not, *I will do to him as he hath done to me*: Say not thou, *I will recompence evil, I will render to the man according to his work*. Thus *Solomon* adviſeth, agreeably to the Precepts S. *Paul* gives us, having learnt them firſt of his and our Maſter Chriſt: *Recompence to no man evil for evil. Dearly beloved, avenge not your ſelves: Be not overcome of evil, but overcome evil with good.* We cannot juſtifie the doing others an injury, becauſe they have done us one firſt; the grieving of others, becauſe they have grieved us: Whereof *Seneca* pronounceth, *Qui dolorem regerit, tantum excuſatiùs peccat*; He that returns grief for grief, ſins only the more excuſably; *i. e.* he ſins, though he hath ſome pretence for it. But *Maximus Tyrius* the *Platoniſt* goes higher, Εἰ τὸ ἀδικεῖν πονηρὸν καὶ τὸ ἀνταδικεῖν ὅμοιον: If to do an injury be an enormity, to return

Prov. 20. 22. 24. 29.

Rom. 12.

Diſſert. 2.

one

one is the like. Nay, he riseth yet a step higher, ὁ τιμωρῶν τῷ σφῦ πάσχειν ἀδικώτερος: He that avengeth himself, seems guilty of the greater injustice: for, saith he, the former (*viz.* that did first the wrong) incurr'd a reprehension as his only reward; which this avenger by imitation of him, doing of the like, takes away upon himself; ἀφήκεν ἐκεῖνο τὸ ὄνειδος, he bears away his reproach. The like Argument *Lactantius* makes use of to prove, that it is not less evil [*referre injuriam quam inferre*] to return an injury, than to do one: For, saith he, whosoever labours to return an injury, *eum ipsum à quo læsus est gestit imitari*, glories in imitating his evil doings by whom he was injur'd. 'Tis not what others have done to thee, but what thou wouldest have them do unto thee. Ask thy self then, when thou wast wronged and injured by another, whether thoughtest thou him to have done well or ill in so wronging or injuring of thee? And if ill, why shouldest thou attempt the like? Why shouldest thou be ambitious of his guilt, seeing especially thou hast had a more real savour and taste, if I may so speak, a more feeling

Lactant. l. 6.

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ing ſenſe of the evil of ſuch an injury, than one that hath not received it? It is therefore well determined by a Reverend Divine, That whoever hath been moſt hardly dealt with himſelf, ſins moſt in dealing ſo with others, doing what he is moſt unwilling to have done to himſelf, and the evil of which doing he is himſelf moſt ſenſible of.—Anothers fault therefore cannot be our juſtification for doing of the like: nay, we are ſo much the more condemned, as we judge and cenſure it a fault in others ſo to have done unto us. Dr. Jackſon on the Creed.

But, ſome may object, is there not a viſible Juſtice in the Law of Requital? for any man to ſuffer *quod prior ipſe fecerit*, the ſame which he hath done? Doth not Nature it ſelf dictate that this is equal, for a man to be rewarded according to his doings?

*——nec lex eſt juſtior ullâ*
*Quam necis artifices arte perire ſuâ.*

There cannot be any thing more juſt than this, that one ſhould be taken himſelf in the ſnares which he hath laid for others.

All this is yielded, as moſt certainly true and unqueſtionable; and no man can

can deservedly complain for undergoing himself what he hath first done to others. But then it must be considered, that private persons are not made Judges by God in their own concerns, have no commission to execute Vengeance. We know who hath said, "Vengeance "is mine: I will repay it, saith the "Lord. And he hath appointed his peculiar Ministers and Avengers under himself, to execute wrath upon him that doth evil. The injury of requital of injuries is not in him that *suffers*, but in him that *doth it without warrant and commission* from God, only to satisfie his own grieved mind, and make another smart as he hath done him already.

The Jews themselves, though in their Publick Judgments a *Lex talionis* were
Exod. 21. 24, allowed, *viz.* "Eye for an eye, tooth
25. "for tooth, hand for hand, foot for "foot, burning for burning, stripe for "stripe: yet in their private conversation and deportment each towards other, revenge was plainly forbidden
Levit 19.18. them; "Thou shalt not avenge nor "bear any grudge against the children "of thy People; but thou shalt love "thy Neighbour as thy self: I am the "Lord.

"Lord. Mutual revenge is forbidden, as a Branch deducible from this Law of Nature, "Thou ſhalt love thy neigh-"bour as thy ſelf: of which more by and by. The Prohibition here is clear and poſitive,, "Thou ſhalt not avenge "nor bear any grudge againſt the chil-"dren of thy People: *i. e.* Thou ſhalt not be mindful of wrong, to requite it: For that is properly to avenge, to do to others as they have done to us. So we find it expreſs'd in the Vengeance God commiſſioned them to take of *Babylon*, "Take vengeance upon her, as ſhe hath Jer. 50. 15. "done do unto her. And that none might miſtake this for any rule of ſelf-revenge, or private revenge, 'tis call'd in the words immediately before, "the "vengeance of the Lord, that Lord "to whom vengeance belongeth, to "whom vengeance belongeth, as the Pſalmiſt reduplicates. Whereas the Law, as we have ſeen, is expreſs to the Jews, in reference to their private relation and converſe each with other; "Thou ſhalt not avenge nor bear any "grudge againſt the children of thy "people: *i. e.* Thou ſhalt not return injuries, nor keep them in mind. The

Hebrew

Hebrew Doctors expound it to this purpose. To avenge, say they, is to deny a good turn to one who hath formerly denied it to him; and to be mindful of a wrong, is to do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid with his former unkindness, in such like words as these, I will not deal with thee as thou hast dealt with me. And both, say they, were here forbidden: And according to this explication their Law required them both to forgive and forget injuries. — Now look what was thus the mutual duty of the *Jews each to other*, our Blessed Saviour requires from *us to all men*, having taught us to esteem every man as our Neighbour, whom we are to love as our selves. He requires, I say, the same good disposition in us towards all men, which among the Jews was restrained more to their own Countrey-men, the Children of their People. "See, saith
1 Thes. 5. 15. "S. *Paul*, that none render evil for evil "unto any man; but ever follow that "which is good, both among your "selves, and to all men. Thus had he learned Christ, having been instructed

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in the Truth, as it was in Jeſus. "I ſay "unto you, ſaith Chriſt, that ye reſiſt "not evil, or that ye avenge not evil: "But whoſoever ſhall ſmite thee on the "right cheek, turn to him the other "alſo, (an expreſſion of patience) and if "any man will ſue thee at the Law, and "take away thy Coat, let him have thy "Cloke alſo; and whoſoever ſhall "compel thee to go with him a mile, "go with him twain. So far would Chriſt have his Diſciples from the Principles of Retaliation, that he enjoyns them patience under ſupportable and tolerable injuries (ſuch as thoſe here mentioned) if they cannot right themſelves without revenge, rather than to oppoſe violence to injuſtice. It was well adviſed by *Seneca*, Hath another ſtricken thee? Give place: for by ſtriking him again thou wilt both adminiſter occaſion of, and excuſe for his ſtriking often, his repeated blows. And therefore, as S. *Hierom* notes, *Dominus noſter viciſſitudinem tollens truncat initia peccatorum*; Our Lord and Saviour in taking away the return of contumelies and ill turns, cuts off the beginnings and occaſions of ſin. It was never queſtionleſs

S. Mat. 5. 39, 40, 41.

Percuſſit te? recede: referiendo enim & occaſionem ſæpiùs feriendi dabis & excuſationem. *Sen. de Irâ*, l. 2. S. Hieron. citat. in Cat. D. Tho. in S. Mat. 5.

Si potes malum ſine tuo malo vel effugere vel deſcire, non te vetat facere: ſin minùs, cave dixeris, facere ſavius eſt quam pati: ſi potes, emenda, vel beneficiis obruens vel manſuetudine vincens: ſin aliter, præſtat alterum perire, quam utrumq; præſtat te patientiæ lucro diteſcere quam mutuâ talione mali malos ambos fieri. *Eraſm. Enchir. Militis Chriſtiani*, p. 150. & ſimilia p. 206.

ſtionleſs his deſign to licenſe the injuries of others, or to forbid his Diſciples the innocent defence of themſelves, or recovery of their right and due; much leſs to take away from Magiſtrates, and thoſe in Authority, the power of ſecuring the good by the puniſhment of evil doers: but only to root out all principles of Revenge, by a ſtrict injunction of Chriſtian Patience. The Rule then we are to be guided by, is not, What others have done to us; but rather, What they ought to have done to us.

It concerns indeed Publick Perſons to ſee Juſtice executed upon Offenders, ſúch as ſhould make them as unwilling to do wrong, as others are to ſuffer it, the better to diſcipline them to the practice of this Rule in the Text: and in ſo doing, they are ſo far from breaking, that they well obſerve that Rule themſelves, doing that for the good, welfare, and ſecurity of the Society and Community wherein they live, which they would deſire to be done for themſelves in the like caſe. A Judge or Magiſtrate muſt

not

not look on himſelf as a private perſon, but, "a Miniſter of God for the puniſh- Rom. 13.
"ment of evil doers, and the praiſe of "them that do well, yea bearing and repreſenting the perſon of the Community whoſe good he is obliged to ſeek and ſerve; and therefore he is to do that for the benefit of the Community, whoſe great intereſt it is to have the Laws obſerved, and Offenders puniſhed, which he underſtands in ſuch a caſe might be reaſonably required of him. Private revenge indeed ſhould not be ſatisfied, under the cloke and colour of doing Juſtice; but neither muſt the Offices of Juſtice be overturned and diſclaimed by us, whilſt we ſpeak againſt Revenge. The correction of notorious Offenders is both an office of charity unto them, to bring them to repentance; and of goodneſs and juſtice to the Society wherein they live, for the warning of others not to do the like, and for the ſecuring of the innocent: Yet this is no warrant for private perſons to ſnatch the Magiſtrates Sword to avenge their own quarrel, or to appeal unto the Magiſtrate out of any principle of Malice or Revenge, to wreak their ſpleen upon ſuch

as have done them wrong, in order to a requital.

Quid retribuam? Psal. 116. 12.

In good turns indeed, and benefits, gratitude ſuggeſts a retribution; Nature teacheth the very Publicans and Sinners to return love for love, good will for good will, courteſie for courteſie: And thus far to obſerve the Rule of doing to others as they have done to us, would reform the World, by the removal of that horrid Vice of unthankfulneſs from men, whereby they are ready ſometimes to requite good with evil, or prove forgetful and neglective of the good turns others have done unto them. To theſe therefore it is ſeaſonable to ſay, Do to others the ſame good you have received from them; be not evil to thoſe who have been exceeding good and beneficial unto you; return not hatred to them for their good will and love to you.—— But then in injuries and evils, curſes and imprecations, ill words and actions, we muſt take heed how we retaliate, and do to others as we ſuffer from them: "Say not thou, I "will do to him as he hath done to me, "I will render to the man according to "his work.

SECT.

## SECT. IV.

THus much in the Negative, what the Rule is not: I proceed, ſecondly, to a more poſitive declaration of what it is: [All things whatſoever ye would that men ſhould do unto you, do ye even ſo unto them.]

That we may underſtand and conceive of this Rule as we ought,

(1.) We may compare it with that *other Summary* of the Second Table, which acquaints us with the genuine and inward Principle of it, "Thou "ſhalt love thy Neighbour as thy ſelf. And therefore we are wiſely inſtructed in our Church-Catechiſm, in anſwer to that Queſtion, *What is thy duty towards thy Neighbour?* to joyn both theſe together; *My duty towards my Neighbour is, to love him as my ſelf, and to do to all men as I would they ſhould do to me.* The former of theſe is ſtyled by S. *James*, *the Royal Law according to the Scriptures*. *Lex Regia*, the Royal Law, that is, ſay ſome, the Law of Chriſt our King; to which purpoſe the *Syriack* reads it *Legem Dei*, the Law of God:

S. Jam. 2. 8.

Vide Druſium in loc. & Prov. ſacra.

The Royal Law, say others, for its eminency, a most excellent Law: The Royal Law, say others, because, like the King's High-way, 'tis plain, without windings and turnings, rubs and hinderances, common to all, and belongs to every one in particular as well as to all: The Royal Law, lastly, say others, because of its latitude and extent, upon which all other Laws depend, which takes in and comprehends all other Laws in it self. This is the Royal Law, the Law of Laws, *Thou shalt love thy Neighbour as thy self*: And this prescribes *affectum eundem*, the same affection and disposition to our Neighbour as to our selves; as the other we are considering of prescribes *officia eadem*, the same offices towards our Neighbour as we desire in him towards our selves, *i. e.* the same fruits of Love towards our Neighbour, as the love we bear to our selves suggests to us to wish, expect, and look for from him. The Philosopher's definition of Love is, To will such things to another as we conceive good, without self-ends; and to promote and do the same according to our power. Whereby if we measure the loving

Τὸ βούλεσθαί τινι ἃ ὄιεται ἀγαθὰ μὴ ἑαυτοῦ ἕνεκα καὶ τὸ κατὰ δύναμιν σπουδαστικὸν εἶναι τούτου. Arist. Rhet. lib. 2.

loving of our Neighbour as our ſelves, it muſt needs run into this we are upon, *All things whatſoever ye would that men ſhould do to you, do ye even ſo unto them.* Thou art thy ſelf become the meaſure of thy love towards thy Neighbour, as *Camero* hath it: ſo love thou others, as thou wouldeſt be loved by them if thou wert in their place and ſtead: *i. e.* Love thou others with the ſame ſincerity wherewith thou loveſt thy ſelf, and give proof of this love by doing the ſame to them as thou wouldeſt deſire they ſhould do to thee in the like condition. The Law refers us to our ſelves, becauſe we are naturally inclined to ſelf-love, and in our own intereſt and concerns *plerunq; rectiùs videmus quid æquum ſit*, we do for the moſt part ſee more rightly what is equal; at leaſt, we are not apt to wrong our ſelves. *Nemini ſuæ injuriæ leves videntur*; No man thinks his own injuries light. *Sua quiſq; maxima eſſe judicat mala*; Every one judgeth his own evils greateſt; every one is concluded trueſt to his own intereſt and concerns.

Amo is tui erga proximum menſura es tu ipſe: ſingulos ſic dilige, quemodo tu ab iis diligi velles, ſi eſſes illorum loco. *Camero.*

Grot. in loc.

Saluſt.

Camerarius.

So then to love our Neighbour as our ſelves, is the ſoul and life of this Pre-

cept, to do to our Neighbour as we would be done by our ſelves: And thus the Rule before us preſcribes, not only to our outward actions, but to our inward affections alſo. There muſt be an agreement between our heart and practice, our will and doings. What we are to do to our Neighbours, the ſame we are to wiſh, intend, love, deſire, chuſe, reſolve upon; and what we ought not to effect, we may not inwardly covet or delight in without tranſgreſſion. The Laws of Chriſt reach to the Principles of our Actions, as well as to the Actions themſelves; to the hidden and inviſible, as well as to the open and viſible part of them; to the fountain, as well as to the ſtreams; to the cauſe, as well as to the effects. *Thou ſhalt love thy neighbour as thy ſelf*; and, *All things whatſoever ye would that men ſhould do unto you, do ye even ſo unto them*, have the ſame reference each to other as the cauſe and the effect, as the fountain and the ſtrram, as the inſide and outſide of one and the ſame Duty.

Quid refert mala non facere quæ affectu concupiſcis? Quid refert bona foris agere, quibus diverſa fiant intus? *Eraſm. Enchir. Mil. Chriſt.* p. 119.

(2.) We may farther enlarge our conceptions by viewing together this Affirmative Precept, and the Negative that

that is deducible from it, and (as hath been ſaid before) to be referr'd unto it: for every poſitive Precept includes a double Prohibition in it. (1.) Of the omiſſion of the duty required: And, (2.) Of the commiſſion of the contrary evil. Whoever commands the doing of any good, forbids at the ſame time the neglect of that good, and the evil oppoſite unto it. He that injoyns us to do well, doth as certainly bid us ceaſe to do evil, and includes withal ſomewhat more in his Injunctions, than if he had nakedly bid us ceaſe to do evil. A negative Religion only will not ſerve our turns; we muſt be alſo poſitively good: and yet ſo we cannot be, without ceaſing firſt to be evil, this being the beginning of our wiſdom, *ſtultitiâ caruiſſe.* The poſitive Precept then is the more perfect and intire, as including both the Prohibition and Command in it ſelf: And thus we are to interpret the Rule of the Text, by ſupplying it with its Negative, that is, the advice of *Tobit* to young *Tobias*, "Do "that to no man which thou hateſt; "what thou wouldeſt not that men "ſhould do unto thee, do not thou thy "ſelf that unto them.

3. To

(3.) To prevent all mistakes and misapplications of this Rule to Practice, there are two or three things farther to be noted by way of caution about it.

(1.) In the general we must remember, that this Rule may never be so understood or applied as to contradict or subvert any other of the more particular Laws and Appointments of Christ, or the Order established and approved by him. We are to conclude, that it is not at odds with any particular Laws of Charity and Justice, being indeed designed only for a brief and universal comprehension of them, and as a fence and security to them; that we transgress not at any time through inordinate love of our selves; but since we are every one presumed to be hearty prosecutors of our interest and concerns, we make this our pattern, example, and square in our dealings with others, as sincerely to have respect unto their good as our own, that we have not a measure and a measure, unjust balances, one for our selves and another for our neighbours; it having been generally observed in the World, that men have one judgement for themselves, and another for their neighbours, so

Quod tibi bonum præstari velles, idem debes ipse alteri præstare in eisdem circumstantiis, quoad fieri potest *citra tertii alicujus injuriam.* Quod malum tibi fieri nolles à faciendo illud alteri ipse debes abstinere quoad fieri potest *absque tertii alicujus injuriâ. Dr. More Enchir. Eth.* p. 22.

Homo in se aliud fert, in alterum aliud cogitat. *Laberius.*

ſo as to condemn others at the ſame time, and in the ſame things, wherein they acquit and juſtifie themſelves; and deem that evil in others towards them, which they continually practice themſelves towards others; and that good in others towards them, which they deny continually unto others. To prevent now this undue bias of ſelf-love and ſelf-ſeeking, Chriſt requires us to uſe the ſame meaſure to others as to our ſelves, as ſincerely to love others as our ſelves, and do for them as we deſire they ſhould do for us: To ſell as we would buy: for, "Divers weights and "divers meaſures are both of them alike "an abomination unto the Lord. Prov. 20. 10. This now being the purpoſe of the Rule, to prevent or remove that grand prejudice which makes us ſwerve and decline from the particular Precepts of Order, Juſtice, and Charity towards our Neighbour, we cannot, we muſt not at any time ſo underſtand or apply it as to croſs and oppoſe any of thoſe Precepts.

(2.) Therefore when our Bleſſed Saviour ſaith, *All things whatſoever ye would that men ſhould do unto you*, he muſt be underſtood only *de voluntate regulatâ*

*regulatâ & ordinatâ*, of a well-ordered and regulate Will, a Will following the dictates of right Reason and Religion, and consequently onely conversant about things truly good and meet to be done; and therefore whether we add the word [*bona*] or no, as some Latin Versions have done, [*quæcunque bona*— Whatsoever good things ye would that men should do unto you] 'tis most certain that we are so to understand and conceive of it, as to exclude *omne maleficium*, every evil work or thing from being the object of our will. 'Tis *S. Augustines* Observation, that *Voluntas non est propriè nisi in bonis, in malis cupiditas dicitur*; Will is proper to good objects, but we call it Lust in evils. And, *Hoc loco modo quodam proprio voluntas posita est, quæ in malo accipi non potest*: In this place (saith he) Will is to be taken in that proper manner as not to be conceived of that which is evil. None in his right mind wisheth to himself what is evil and inconvenient: we must not imagine that our Saviour refers us to our corrupted and vitiated Wills; but he supposeth them according to their natural and true state and temper, not according

De Civ. Dei, l. 14. c. 8.

according to what they may prove by degeneracy, evil habits and cuſtoms; as they ſhould be, as they were made by God and appointed to be, and not as they are through our default and corruption; as they are in the beſt of men, and not in the worſt: for, *ſpecimen naturæ—capiendum ex optimâ naturâ*; and as Biſhop *Andrews* ſomewhere obſerves, the Scripture often ſpeaks of things, not as they are corrupted, but as they ought to be. The ſenſe of the Rule then is clearly this, *ut aliis præſtemus ea, quæ ratio dictat non iniquè nos ab aliis poſtulaturos*; That we do unto others ſuch things as reaſon dictates we ſhould not unjuſtly deſire from others our ſelves. *Whatſoever ye would,*] *i. e.* reaſonably and regularly. Grot. in S. Mat. 7.

(3.) There muſt be *conſiderata perſonarum mutatio*, a conſiderate change of perſons; that is, we muſt ſuppoſe other men in our condition, rank, and place, and our ſelves in theirs; and ſo deal with every one, as if we had exchanged perſons and conditions with them: *Ut rectè judicemus perſona mutanda eſt, idemque ſtatuendum in altero quod in nobis æquum ſimus exiſtimaturi*, as *Grotius* ſpeaks: That we may judge aright, the Id. ibid.

Perſon

Person must be changed, and we must determine the same for another which we would judge equal for our selves were we in his room. If 'tis bitter unto thee to bear an injury (saith *Lactantius*) and he that does it seems unjust in thy account, transfer *in alterius personam quod in te sentis, & in tuam quod de altero judicas*; remove that by way of supposition to another person which thou feelest in thy self, and that to thy own person which thou judgest of another, and thou wilt presently understand *tam Te injustè facere si alteri noceas, quam Alterum, si tibi*; That thou thy self dost as much unjustly in injuring of another, as another in hurting thee. We should therefore, as he speaks, *in aliis hominibus nos ipsos cogitare, in nobis alios*, think of our selves in other men, and of others in our selves, a due respect being had to the several circumstances and distinctions of our qualities and conditions: That is, So obedient should we be to our Governours, as we desire and expect those under our Government should be unto us; so are we to honour our Parents, as we would desire our Children should honour us; be

Lactant. l. 6. cap. 10.

be ſo reſpective to our Inferiours, as we deſire our Superiours ſhould be to us. Of which, with many other Inſtances, hereafter.

Laſtly, The ſcope and meaning of the Rule will be as clear and full as may be, if we add one Obſervation more to what hath been ſaid. The learned Dr. *Hammond* notes, That [*whatſoever ye would that men ſhould do to you*] by an Hebraiſm imports [*whatſoever ye would have done to you*] *i. e.* by whomſoever, and ſo by God or Chriſt as well as Man. We may obſerve indeed many inſtances in the New Teſtament, wherein the third perſon Plural is put to expreſs a paſſive ſenſe: Thus S. *Luke* 6. 38. "Give, and it ſhall be given unto you, "good meaſure, preſſed down, and "ſhaken togerher ſhall men give into "your boſom; Δώσουσιν, *ſhall they give* into your boſom, is all one with δοθήσε, *ſhall be given* unto you. Again, *ch.* 12. 20. where we read not amiſs in the *Engliſh*, "Thou fool, this night thy ſoul "*ſhall be required* of thee, 'tis in the *Greek* ἀπαιτοῦσιν, this night *do they require* thy ſoul of thee. Again *ch.* 16. 9. where it is ſaid, "Make to your ſelves friends "of

Pract. Cat. p. 299.

S. Luk. 6. 38.

ch. 12. 20.

ch. 16. 9.

"of the mammon of unrighteousness, "that when ye fail *they may receive* you "into everlasting habitations; 'tis probably no more than, that *ye may be received* into everlasting habitations. And to name but one place more, *ch.* 23. 31. when 'tis said, "If *they do* these things "in a green tree, what shall be done in "the dry? ταῦτα ποιοῦν is no more in sense than, If these things *be done* in a green tree.——And thus now if we read also the third person Plural in the Text in a passive sense, the words will run thus, [All things whatsoever ye would have done to your selves, or to be done to your selves:] And accordingly the *Latin* Style of this Precept generally runs, *Quod tibi fieri vis*; which, if we follow it, extends, as hath been said, to whatsoever we desire or wish to our selves from God or Christ as well as from Men, that to the utmost of our power we be ready also to do the same unto others. Whether the Hebraism will enforce it here, or no (the word ἄνθρωποι, *men*, being expressed before the Verb Plural, which I find not in the original of any of the other Instances) sure I am, the Illative Particle ushering in the Text,

ch. 23. 31.

Text, whereof I have before diſcourſed, fairly ſuggeſts this ſenſe unto us, inferring this our duty towards men from our expectation of good things from God, as hath been ſhewed. The general Inforcement of thoſe particular Precepts of Charity and Mercy wherewith S. *Luke* conjoyns this of the Text, and which are eaſily to be deduced from this, is the Divine Pattern towards us, "Be ye therefore merciful even as your S. Luk. 6. 36. "Father is merciful: And 'tis the Petition of our daily Prayers, "Forgive "us our treſpaſſes, as we forgive them "that treſpaſs againſt us: And of all Petitions in the Lords Prayer, our Bleſſed Saviour beſtows a Comment upon none but that, to fix and engage our thoughts the rather upon it; "For, S. Mat. 6. 14, "(ſaith he) if ye forgive men their tre- 15. "ſpaſſes, your heavenly Father will alſo "forgive you; but if ye forgive not "men their treſpaſſes, neither will your "Father forgive your treſpaſſes. And we are given more than once to underſtand, that we muſt expect the ſame meaſure from God our ſelves, as we mete to others: Of which more hereafter. This ſenſe we may the rather em-

embrace, because even the Heathen *Seneca* hath mounted to this pitch also: Speaking of that mercy which becomes a Prince, he thus proceeds. I may very well set this Example before a Prince to imitate, *viz.* That he *shew himself such to his Citizens, as he would have the Gods to be unto himself.* Is it therefore desirable or expedient, saith he, for him to have the Deities inexorable, as to his sins and errors, and so provoked to, and resolved upon the utmost destruction? Who among Kings would then be safe? If therefore the Gods are placable and equal, and do not presently persecute the faults of those in Power with Thunderbolts, how much more is it reasonable that a man set over men should exercise his power with a meek mind, and think with himself whether the state of the world be not more grateful to the eyes, and beautiful, in a serene and clear day, than in Thunder, Storms, and Tempests? *&c.*———

Optimè hoc exemplum Principi constituam, ad quod formetur, ut se talem esse civibus quales sibi Deos velit. Expedit ergo habere inexorabilia peccatis atq; erroribus numina? Expedit usq; ad ultimam infesta perniciem? Ecquis regum erit tutus? Cujus non membra Aruspices colligant? Quod si Dii placabiles & æqui delicta potentium non statim fulminibus persequuntur, quanto æquius est hominem hominibus præpositum miti animo exercere imperium & cogitare utrum mundi status gratior oculis pulchriorq; sit sereno & puro die, an cum fragoribus crebris omnia quatiuntur & ignes hinc atque illinc micant? Atqui non alia facies est quieti moderatiq; imperii, quam sereni cœli & nitentis. Crudele regnum turbidum tenebrisq; obscurum est inter trementes & ad repentinum sonitum expaveſcentes, nec eo quidem, qui omnia turbat, inconcusso. *Sen. de Clem. l. 1. c. 7.*

Thus

Thus that Moraliſt excellently. And there is a Proverb that hath much in it, expreſſing the good temper that ought to be in men towards others of their own kind; *Homo homini Deus*, ſuch a man is *a God to another*. We ſhould all ſtudy then to be ſuch our ſelves towards others, as we deſire to find God to our ſelves.

The reſult of all is this, That our deſires of doing good and not evil unto others, be ſuch as may fitly become an equipoiſe to our deſires of receiving good and not evil from God or others: That we be diſpoſed to wiſh and do the ſame good unto other men, which we piouſly deſire from God, or reaſonably expect from other men in a like condicion our ſelves. *Regnaret perfecta æquitas, ſi activæ charitatis tam fideles eſſemus diſcipuli, quam acuti ſumus paſſivæ doctores*, as *Calvin* well phraſeth it; Perfect equity would obtain in the World, were we once as faithful Diſciples of active Charity, as we are acute Teachers of the Paſſive: *i. e.* Were we as ready to do good as we are to receive it, and as unwilling to wrong others as we are to ſuffer injuries our ſelves.

Calvin. cit. in Expoſ. Eccleſ. in S. Mat. 7.

I have said what may suffice for the explaining of this Rule. I am engaged,

## SECT. V.

SEcondly, To an Inquiry into those *Grounds* and *Foundations* which support it: Those Truths, I mean, which it *presupposeth* and *relies upon*. And them I shall refer to the following Heads.

(1.) Every man is here presupposed to have *an entire love and regard to himself*. He must needs first love himself, who is obliged to love his Neighbour *as himself*; and 'tis a man's love to himself that makes him to will good and not evil from others to himself, which is here made the pattern and measure of his demeanour towards others. We need not any Precept from God for the loving of our selves, which is a Principle that Nature hath taught every Creature, *viz.* a self-love and desire of its own preservation and happiness, and thereupon an inclination and appetite towards what is good, agreeable, and convenient, with an aversation and declination from whatsoever appears other-

otherwiſe. And yet ſo it is, that man oftentimes miſtaking himſelf, hates himſelf indeed inſtead of loving himſelf. Men look upon their Bodies as themſelves, which are little more than the caſe and outſide of themſelves; and theſe they love inordinately, and hereby prove real haters of, and enemies to their Souls, the better and chiefeſt part of themſelves: for 'tis the Mind, and Soul, and Spirit which is principally the Man, and whoſoever loves not that, loves not himſelf: "No man ever ha- Eph. 5. 29.
"ted his own fleſh, (ſaith the Apoſtle)
"but nouriſheth and cheriſheth it. No man, to be ſure, in his right wits; no man, unleſs he were mad and diſtracted, alienated and eſtranged from himſelf: And yet 'tis too common a ſight (which we have every where almoſt before our eyes) to behold men that hate their own Souls, inſtead of nouriſhing and cheriſhing of them: though, the truth is, of theſe perſons too we muſt ſay, they are not themſelves; they are ἄφρονες καὶ Gal. 3. 1.
ἀνόητοι, fools and beſotted; they are βασκαινόμενοι, bewitched; and whenever they do return to themſelves, when they do *reſipiſcere*, grow wiſe again, they will

lament and exclaim against their own madness. Who, understanding and loving of himself, would continually stab and wound and injure himself? Yet so doth every sinner by his transgressions: "He that sinneth against
Prov. 8. 36. "me, saith the Divine Wisdom, wrongeth his own soul; all they that hate "me love death. There is no such injury and hurt to a mans self as sin,

True it is, Christ commands all his
S. Mat. 16. 24. Disciples ἀπαρνᾶσθαι ἑαυτὸν, to deny themselves, to abandon and disown themselves in some cases as Parents are wont to serve their ungracious Children; and,
Gal. 5. 24. "they that are Christ's, saith S. *Paul*, "τὴν σάρκα ἐσταύρωσαν, have crucified the "flesh with its passions and lusts. Nay,
S. Luk. 14. 26. saith our Saviour, "If any man come "after me, and do not μισεῖν τὴν ἑαυτοῦ ψυ- "χὴν, hate his own soul, *i. e.* his own "life, he cannot be my Disciple,

But all these and the like expressions import no more than not to sin, to mortifie sin, to abandon the occasions and temptations of sinning, to lay down our lives and part with our temporal conveniencies, rather than to sin: And this is enjoyned us, that we may not, in the

truest

trueſt ſenſe, τὰς ἰδίας ψυχὰς ζημιῶσαι, damniſie and injure our ſouls, loſe our own ſouls, wrong our own ſouls; ſo that no more is here call'd for but what the moſt real love of our ſelves engageth us to. He that ſubmits to ſome preſent pain and grief, in order to the recovery and continuance of a long health and pleaſure, doth certainly therein diſcover not an hatred, but a love of himſelf: And he that is willing to undergo ſome temporal damage, yea, and the loſs of his own life, in order to an eternal and glorious happineſs, keeps moſt undeniably conſtant and true to this principle of ſelf-love. Whoever then is a lover, chuſer, and embracer of ſin, though ſet off with the greateſt outward allurements and conveniences, is really an hater and wronger of himſelf: And whoever hates, abandons, and forſakes his ſins, though never ſo much to his outward loſs and damage, is in truth a lover of himſelf. He that is unwilling to leave his ſins, to be diſturbed in his ſins, to be reproved for his ſins, ſo far wants love to himſelf. He that is willing to be tempted to ſin, to be flattered in ſin, to be gratified and furthered S. Mat. 16. 26.

in a course of sinning, is in like manner so far wanting in a true love to himself: And he that loves not himself, is not yet prepared for doing unto others what he would have others do unto him; because he wills such things from others, which are indeed prejudicial and hurtful to himself.—— Some there are who take pleasure in the corrupting and debauching of each other, *se invicem turpitudine illicitæ voluptatis oblectare*, as S. *Augustine* speaks; to gratifie each other in some base aund unlawful delights.—— Now the Rule before us cannot be so understood as to warrant their wickedness, because they do unto each other as they would be done by themselves, inasmuch as their Wills are not set upon such things as are truly good and reasonable, but really prejudicial and hurtful to themselves. Corrupted man may not thus reason, I desire not my self to be check'd for my sins, and therefore I will not blame or reprove any others; I desire my self to be served and accommodated with all means and opportunities for the accomplishing of my lusts, and therefore I will also farther others in the like; I love my self

De Civ. Dei, l. 14. c. 8.

ſelf to drink to exceſs, and therefore I will make others drunken alſo, *&c.* Remarkable is that Precept in the Law, "Thou ſhalt not hate thy Brother in "thy heart, thou ſhalt in any wiſe re- "buke thy Neighbour, and not ſuffer "ſin upon him. Some of the Jewiſh Writers, 'tis true, expound it to this purpoſe; That when one man ſinneth againſt another, he ſhould not inwardly hate him hereupon, but make it known to the Offender, and ſay, Why haſt thou done thus to me? tell him freely, plainly, and roundly of it: And ſo 'tis much-what the ſame with that of our Bleſſed Saviour, "If thy Brother ſin "againſt thee, rebuke him; and if he "repent, forgive him. But then others as warrantably take the words in a greater extent; He that ſeeth his Neighbour ſin, ſaith *Maimonides*, or walk in a way not good, is commanded to admoniſh him to do better, and to certifie him, that he ſinneth againſt himſelf by his evil deeds, as it is written, "Re- "buking thou ſhalt rebuke thy Neighbour, which is the Original of this Law in *Leviticus*. The *Hebrew* word is noted to ſignifie, to rebuke with conviction

Levit. 19. 17.

Vide Ainſworth in loc.

S. Luk. 17. 3.

viction of argument, by words to ſhew what is right, and refel the contrary. But that which I chiefly obſerve here, is, that this is injoyned as an Office of Love to our Neighbour; "Thou ſhalt "not hate thy neighbour in thy heart; "thou ſhalt in any wiſe rebuke thy "neighbour, and not ſuffer ſin upon "him: or, as it may be rendred, "leſt "thou bear ſin for him, *i. e.* become guilty of his ſin, and ſo partake of his puniſhment.— To keep others from ſin, is to keep them from doing the greateſt miſchief to themſelves, and ſo an undoubted office of the trueſt love: and on the other ſide, to ſollicite perſons unto ſin, or to ſooth them up in their ſins, is to do them the greateſt injury, and ſo to hate them in our hearts. Thus therefore we may not do to others, though we ſhould vitiouſly covet that others ſhould do ſo unto us, becauſe this will of ours ariſeth not from a true love to our ſelves, but from a perverted love, a blind and miſtaken love, a love which is really and effectually the greateſt hatred: Such a falſe love as this deceiveth many, and is too common in the world.

*Eraſmus*

*Erasmus* intending to shew how men abuse the words of *Love* and *Hatred*, discourseth thus:—When a Youth is mad of a young Maid, that the common people call Love, when as there is not a truer hatred. True love consults anothers benefit, though with his own loss. But what doth this fond Youth look at, save his own pleasure? He loves not her therefore, but himself: nay, he loves not indeed himself; for none can love another, unless he first love himself, and that aright: none can hate another, unless he first hate himself. But then to love well is sometimes to hate well, and to hate well is to love well: Therefore he that for so small an advantage by his flatteries and gifts lays snares for the Maid, that he may deprive her of that which is her best, to wit, her integrity, her modesty, her simplicity, her good mind, her fame, does this man, think you, hate or love her? Certainly there can be no hatred more cruel than this. So when foolish Parents indulge their Childrens Vices, men say commonly, How tenderly do these Persons

Jam amoris & odii vocabulis vide quam mundus abutatur. Cum adolescens insanus puellam deperit, id vulgus amorem appellat, cum nullum verius sit odium. Verus amor vel suo dispendio commodis alienis consulere cupit. Ille quo nisi ad suam voluptatem spectat? Igitur non illam sed semetipsum amat, quanquam ne se quidem amat: nemo enim alium amare potest, nisi se prius amarit, sed rectè: nemo quenquam odisse potest, nisi se prius oderit: verum bene amare nonnunquam

bene odisse est & rectè odisse amasse est, &c. *Erasm. Enchirid. Mil. Christiani*, p. 135, 136.

love

love their Children! But rather, how cruelly do they hate them, who whilſt they give way to their own affections, neglect their Childrens ſalvation? For what other thing doth our moſt envious enemy the Devil wiſh us, than that here ſinning with impunity, we ſhould fall into eternal puniſhment? Again, Men call him a gentle Maſter, and a merciful Prince, who either connives at, or favours certain wickedneſſes, that they may ſin the more licentiouſly, being left without the dread of puniſhment. But what elſe doth the Lord threaten by his Prophet to thoſe whom he thinketh unworthy of his mercy? "And I will not "viſit upon your daughters, ſaith he, "when they commit fornication, *&c.* And what did he promiſe to *David*? "I will viſit, ſaith he, with the rod their "iniquities, and with ſtripes their ſins; "but my mercy will I not take away "from them.—— In Chriſt all things are made new, and the names of things are changed. He that loves himſelf amiſs, doth bear a deadly hatred to himſelf. He that miſplaceth his mercy is cruel. Well to take care of a mans ſelf, is to neglect himſelf. Well to hurt himſelf,

himſelf, is to profit himſelf. Well to deſtroy himſelf, is to preſerve himſelf. Thou wilt then ſhew a care to thy ſelf, if thou ſhalt contemn the deſires of the fleſh. Thou wilt do that man a courteſie, whoſe vices thou ſhalt be cruel againſt; if thou ſhalt ſlay the ſinner, thou ſhalt ſave the man; if thou ſhalt deſtroy what Man hath done amiſs, thou ſhalt reſtore what God made. —— Thus far *Eraſmus*, whoſe words I have tranſlated hither, as a pertinent illuſtration both of that pretended love which is ſo common among men, and that genuine and ſincere love to our ſelves, which the Rule I am ſpeaking of preſuppoſeth and is built upon.

(2.) This Rule preſuppoſeth farther a continual converſe with our ſelves, a living in the daily exerciſe of conſideration and ſelf-reflection, that we may not act towards others raſhly and unadviſedly, but upon a true underſtanding and compare of anothers condition with our own; that we may know what we ſhould expect from other men, and ſo what they in like manner may reaſonably challenge and require of us. The Rule is wholly and altogether in vain,

if

if men never give themselves to consider, or live at such a rate that they are indispos'd for the exercise of self-reflection. It is in vain, as I said, to prescribe to any, that they would do unto others as they would others should do unto them, if they never reflect upon their own thoughts and desires, if they never take time impartially to suppose themselves in anothers state, and make anothers case their own. This Prescription therefore of our Blessed Saviour supposeth men to live a sober and temperate life, in the free exercise of their reasonable and deliberate thoughts; not so to immerse themselves in the cares of the world, or a multitude of imployments; not so to drown and besot themselves with sensual entertainments, to make their souls heavy with drunkenness and excess; not so to transport themselves with passion and lust, as to indispose themselves wholly for consideration, or the unbyassed and unprejudicate application of it, for the squaring and direction of their actions. God having made us reasonable Creatures, and written certain Laws of equity upon the Tables of our Conscience, expects

from

from us that we should find time to reflect and consider with our selves, and keep our selves in a temper capable of inferring from our own thoughts the Principles of our doings, that we may even of our selves judge that which is right: and we shall never act according to this Rule of doing as we would be done by, unless our thoughts continually hold a looking-glass before our eyes, or present a balance to our hands, for the due pondering and weighing of our own state and condition and other mens together, that so our own rational desires and expectations from others, may regulate our actions towards them. This Law of Christ, you see, clearly presupposeth much of self-converse, and such a way of life as may dispose us thereunto; that we never so devote our selves to any drudging Imployment, as to hinder the making of a pause now and then with our own thoughts; and that we lead not such a brutish course, as to be left uncapable of consideration to any good effect or purpose, never to understand what is fitting for our selves to desire of others, never to mind and observe the case of others,

others, or never to be like Men or Christians affected therewith; like those mentioned in the Prophet *Amos*, "who "are at ease in *Sion*, and secure in the "Mountain of *Samaria*; who put far "away the evil day, and cause the seat "of violence to come near; that lie "upon beds of ivory, and stretch them-"selves upon their couches, and eat "lambs out of the flock, and calves out "of the midst of the stall; that chant "to the sound of the viol, and invent "to themselves instruments of musick "like *David*; that drink wine in bowls, "and annoint themselves with the chief "ointments: but they are not grieved "for the affliction of *Joseph*: That is, Who lay to heart no more the troubles of the Posterity of *Joseph*, than his Brethren did his in particular, when they cast him into the Pit, and sold him to the Merchants, never minding or careing what became of him; but indulge themselves in the mean while to all excess of riot, even whilst other of their Brethren languish under want and oppression. Such persons as these, who live in jollity, and spend their time in pleasure, to the satisfaction of the flesh,

Amos 6. 1, 3, 4, 5, 6.

do

do uſually caſt off all thoughtfulneſs about others, who are in miſery and adverſity: that is, they never conſider the hardſhips and calamities that others undergo, and ſo what they would look for at others hands were they in their caſe.

Theſe two are the more general Suppoſitions which the Rule of the Text buildeth upon, to wit, our natural and genuine love to our ſelves, and our living in the due exerciſe of thoughtfulneſs and conſideration, ſelf-converſe and reflection, that we may know upon every occaſion what we ſhould reaſonably deſire of others for our ſelves.

## SECT. VI.

THere are yet three things farther, which do more particularly declare the Foundation and reaſonableneſs of this Precept to us, *viz.*

1. The actual equality of all Men by Nature, and of Chriſtians by Grace.

2. The poſſible equality of Condition in all: And,

3. The immovable Standard and Rule of Juſtice, which gives all to expect

See Dr. *Jackſon*'s excellent Sermons on the Text, l. 11. c. 32. 33.

pect from God and Men here, or at leaſt from God hereafter, accordingly as they have meaſured unto others.

We all ſtand upon equal terms by Nature, as we are Men of the ſame kind; and by Grace, as Chriſtians.

Poſſible it is, we may our ſelves be in the very ſame condition with others: And,

Certain it is, that we ſhall our ſelves either here or hereafter receive the ſame meaſure we mete to others with: And therefore,

In all theſe laid together we have a firm ground for the Precept now conſidered of, that whatſoever we would ſhould be done to us, we do the ſame to others. Of each of theſe Heads briefly.

(1.) All men have an equality by Nature. Though they differ much from each other in their places and ſtations in the world, yet 'tis but as ſo many Figures of the ſame denomination would do in different places, one ſuppoſe in the Unites, another in the Tens, another in the Hundreds, another in the Thouſands, *&c.* We are all of the ſame

Nihil eſt unum uni tam ſimile tam par, quam omnes inter noſmet ſumus. *Cicero de Leg.* l. 1.

ſame kind, partakers of the ſame reaſonable and religious nature: We are all *conſanguinei*, deſcended from one common Parent: We are all originally of the ſame duſt, and ſhall be reſolved into the ſame again: We are all made and preſerved by one and the ſame God. —*Omnibus ille idem pater eſt.* I may here well demand with the Prophet, "Have we not all one Father? Hath "not one God created us? Why do we "deal treacherouſly every man againſt "his brother? *q. d.* Partial and treacherous dealing is unaccountable between them who ſtand related each to other as fellow-creatures of the ſame God, as fellow-brethren of one and the ſame Father. "If I did deſpiſe the cauſe of "my man-ſervant, or of my maid-ſer- "vant, when they contended with me, "(ſaith *Job*) what then ſhall I do when "God riſeth up? and when he viſiteth, "what ſhall I anſwer him? Did not "he that made me in the womb make "him? and did not one faſhion us in "the womb? or, as the margin reads, "Did he not faſhion us in one womb? "The rich and the poor meet together, "(ſaith *Solomon*) the Lord is the Maker

Mal. 2. 10.

Job 31. 13, 14, 15.

Prov. 22. 2.

Prov. 29. 13. "of them all. And again, "The Lord "enlightneth both their eyes. "God Act. 17. 26. "(ſaith the Apoſtle *Paul*) that made "the world, and all things therein, hath "made of one blood all Nations of men "for to dwell on the face of the earth. And, ſaith the Pſalmiſt of theſe Inhabitants of the earth, Pſal. 33. 15. "The Lord faſhio-"neth their hearts alike. So that we may well conceive what others would deſire of us, by what we our ſelves deſire of others; and there is great reaſon we ſhould be to others ſuch as we would have them be towards our ſelves, even upon this account I am ſpeaking of; in as much as we are partakers of one and the ſame humane Nature, joynt poſſeſſors of the ſame Earth, Fellow-Citizens of the ſame World, Brethren of the ſame Deſcent, Branches ſprouting from one and the ſame Stock. All men are valuable to us, in that they are *homines, & idem quod nos ſumus*, men, and the ſame that we our ſelves are. When God injoyns us to love one another, 'tis, as S. *Chryſoſtom* ſomewhere obſerves, little more than that natural Law, *quam Leones & Lupi ſervant*, which even Lions and Wolves keep to, not

Alterius animum de tuo metiaris. *Lactant.*

Prov. 27. 19. As in water face anſwereth to face, ſo the heart of man to man.

Wiſd. 7. 6. All men have one entrance into life, and the like going out.

*Lactant.*

Eccluſ 13. 15. Every beaſt loveth his like.

not to devour Creatures of the same kind with themselves:

*—sævis inter se convenit Ursis.*

The savage Bears do yet agree with each other. Where there is nothing else to tye and oblige us unto others, their communion and participation of the same nature with our selves is sufficient. *Humanitas summum inter se hominum vinculum*, as *Lactantius* speaks. To this purpose *Seneca* well notes, that there is somewhat unlawful towards man upon this common right with other living Creatures, even because he is of the same nature with our selves. And therefore *Aristotle*, when he was accused for relieving a notoriously wicked man, made this rational Appology for himself, Οὐ τὸν τρόπον ἀλλὰ τὸν ἄνθρωπον ἠλέησα· That he had not respect to the manners, but to the man: And again, Οὐ τῷ ἀνθρώπῳ ἔδωκα ἀλλὰ τῷ ἀνθρωπίνῳ· That he gave not to the man as so qualified; but relieved Humanity in him, considered the Nature more than the Person. Thus far we have an actual equality with each other as men, in as much as we are all of one and the same kind, fashioned alike as to the frame of our Bodies and

Τέττιξ μὲν τεττίγι φίλος, μύρμακι δὲ μύρμαξ, Ἴρηκες δ' ἴρηξιν.—Theocr. Idyl. 9.

Est aliquid quod in hominem licere commune jus animantium vetet, quia ejusdem naturæ est cujus tu.—*Sen. de Clem.* li. 1. c. 18.

the general inclinations of our hearts, partakers, as of the ſame fleſh and blood, ſo of the ſame reaſonable ſouls; deſcended from the ſame *Adam*, having one and the ſame Creator, and bearing the ſame Divine Image; born alike into the world, and paſſing alike out of it, and to be raiſed alike again after Death to Judgment.

Πάντες ἴσοι γένεσις Phocyl. Poem. admon.

But then beyond this the Chriſtian Religion equals us much more, in as much as we are thereby made capable of the ſame happineſs, and redeemed and purchaſed by the ſame Saviour, who taſted death alike for every man, and gave himſelf a ranſom for all. And we, as Chriſtians, are farther equal, in that we are united in the ſame Sacraments, in the ſame Faith and Hope, Diſciples of the ſame Lord and Maſter, Believers of the ſame Goſpel, Baptized with the ſame Water, Participants of that one Loaf and one Cup, which is the Body and Blood of Chriſt, ſanctified with one and the ſame Spirit, en-

Tantum hoc cogita, frater eſt in Domino, cohæres in Chriſto, ejuſdem corporis membrum, eodem redemptus ſanguine, fidei communis ſocius, ad eandem gratiam & felicitatem futuræ vitæ vocatus: quemadmodum Apoſtolus dixit, Unum corpus & unus ſpiritus, ſicut vocati eſtis in unâ ſpe vocationis veſtræ, unus Dominus & una Fides, unum Baptiſma, unus Deus & Pater omnium. Alienus eſſe qui poteſt quicum tibi tam multiplex intercedit unitatis copula? *Eraſm. Enchir. Mil. Chriſt.* p. 143, 144.

riched

riched with the ſame Grace, Fellow-members of the ſame myſtical Body, one only holy and Catholick Church, and Joynt-heirs of the ſame Promiſes and Glory.—Who now art thou, whether Man or Chriſtian, that vaunteſt and preferreſt thy ſelf above others, or refuſeſt to walk by the ſame Rule towards them, which thou art ready to preſcribe them towards thy ſelf?

This is the firſt Particular, The Actual Equality of all Men by Nature, and of Chriſtians by Grace: Upon the account of which we ſhould, as S. *Paul* adviſeth, "be of the ſame mind one "towards another, and be kindly affe-"ctioned one to another, with brotherly "love, in honour preferring one ano-"ther, *Rom.* 12.

(2.) Poſſible it is for every man to be in the ſame ſtate and condition with any other. "As with the People, ſo with Iſa. 24. 2. "the Prieſt, or Prince; as with the Ser-"vant, ſo with his Maſter; as with the "Maid, ſo with her Miſtreſs; as with "the Buyer, ſo with the Seller; as with "the Lender, ſo with the Borrower; as "with the taker of Uſury, ſo with the

"giver of Usury to him, saith the Prophet. *Quod cuiquam contigit, cuivis potest*; That which hath hapned to another, may happen unto thee. We should all thus reckon with our selves, that being Men, we may possibly undergo whatsoever other Men have undergone, or do undergo. We are liable to the same imfirmities, and the same afflictions, and the same temptations with others. "Let him that thinketh he "standeth, saith the Apostle, take heed "lest he fall: There hath no temptation taken you, εἰ μὴ ἀνθρώπινος, but "such as is *vulgaris & frequens inter "homines*, common unto men. And again, in his Epistle to the *Galatians*, (which I before occasionally mentioned) "Brethren, if any man be overtaken in "a fault, ye which are spiritual restore "such an one in the spirit of meekness, "considering thy self, lest thou also be "tempted. *Det ille veniam facile, cui venia est opus*, as *Seneca* hath it; Let him be ready to pardon, who himself stands in need of pardon: "Bear ye "one anothers burdens, and so fulfil the "Law of Christ. Again, when S. *Paul* presseth unto Christian Charity, "I "mean

1 Cor. 10. 12, 13.

Gal. 6. 1.

vers. 2.

"mean not, ſaith he, that other men 2 Cor. 8. 13,
"ſhould be eaſed, and you burthened: 14.
"but by an equality, that now at this
"time your abundance may be a ſupply
"for their want, that their abundance
"alſo may be a ſupply for your want,
"that there may be equality: Putting
them in mind in the time of their ful-
neſs, that a time of want might come
unto them alſo, wherein it would be as
deſirable for them to partake of the
abundance of others, as it was now
ſeaſonable for others to partake of
theirs.——"Remember, ſaith the Au- Hebr. 13. 3.
"thor to the *Hebrews*, them that are in
"bonds, as bound with them; and
"them which ſuffer adverſity, as being
"your ſelves alſo in the body: *In cor-*
*pore iiſdem malis obnoxio*; as being your
ſelves clothed with the ſame frail and
mortal fleſh, and ſubject to the ſame
evil and ſad accidents, liable to the
ſame bonds and adverſity which they
ſuffer under. This is a natural Princi-
ple of compaſſion and ſympathy with
others, whatever their condition be,
that ours may be the ſame. "Rejoyce Rom. 12. 15.
"therefore with them that rejoyce, and
"weep with them that weep.——'Tis
poſſible,

possible, I say, that the condition of another may be the same hereafter with ours, and ours the same with anothers; and therefore we are in every state of life so to carry it towards others, as we would desire them, when the case is altered, to do towards us. Thou who art a Servant, maist be a Master: Thou whou who art a Master, also a Servant: Thou who art a Parent, hast been a Child; and thou who art a Child, mayst be a Parent: Thou who art rich, mayst become poor; and thou who art poor, mayst, by God's blessing, become rich: Thou who art well in health and ease, mayst be sick and pained; Thou who art young, mayst be old and decrepit; Thou who art beautiful, mayst be deformed, *&c.*

We are all liable to variety of changes in the world, and may possibly exchange relations and conditions with other men; and therefore should now do to others as we would then have them do to us. That is the second Particular.

Ἄλλοτε μητρυὴ πέλει ἡμέρη, ἄλλοτε μήτηρ. *Hesiod.* He that requiteth good turns is mindful of what may come hereafter, and when he falleth he shall find a stay, Ecclus 3.31. Dishonor not a man in his old age, for even some of us wax old, ch. 8. 6. Help thy neighbor according to thy power, & beware that thou fall not into the same, ch. 29. 20. Many Kings have sate on the ground, &c. ch. 11. 5, 6. When thou hast enough remember the time of hunger, and when thou art rich think upon poverty and need, &c. ch. 18. 25, 26. Remember my judgment, for thine also shall be so: yesterday for me, and to day for thee, ch. 38. 22. κοινὰ πάθη πάντων. Phocyl.

(3.) And

(3.) And laſtly, 'Tis the dictate both of Nature and Scripture, That we are to look for the ſame meaſure from God and Men, either here or hereafter, wherewith we mete unto others. The Heathen *Cicero* quotes it from an ancient Poet,

——*Qui alteri exitium parat,* 2 Tuſcul.
*Eum ſcire oportet ſibi paratam peſtem ut participet*
*Parem,*——

He that prepares deſtruction for another, ſhould know that a like Plague is prepared for himſelf to partake of: And *Seneca* asks the Queſtion, *Quæ injuria eſt pati quod prior ipſe feceris?* Wherein art thou injured, if thou ſuffereſt but what thou haſt firſt done thy ſelf? A guilty Conſcience naturally ſuggeſts unto the ſinner to expect evil in the ſame manner and meaſure wherein he hath done it; and 'tis a peculiar Attribute whereby Almighty God is known unto us, "The God to whom "vengeance belongeth, to whom ven- "geance belongeth, *reduplicativè*; and he will certainly repay it, in making the evil of puniſhment commenſurate to that

that of ſinning, and doing to men as they have dealt to others. How readily did the guilty minds of *Joſeph*'s Brethren acquit God for a juſt retribution upon themſelves, revenging their carriage towards their Brother: "We are "verily guilty, ſay they, concerning "our brother, in that we ſaw the an-"guiſh of his ſoul, when he beſought "us, and we would not hear: there-"fore is this diſtreſs come upon us. *Adonibezeck* in like manner, when his thumbs and great toes were cut off, "Seventy Kings, ſaith he, having their "thumbs and great toes cut off, gather-"ed their meat under my table: as I "have done, ſo God hath requited me. Inſtances of this kind there are very many, had I time now to collect them. "He made a pit and digged it, ſaith the "Pſalmiſt of the wicked man, and is "fallen into the ditch which he made; "his miſchief ſhall return upon his "own head, and his violent dealing "ſhall come down upon his own pate. And *Solomon* hath forewarned ſinners what they muſt expect; "They ſhall "eat of the fruit of their own way, and "be filled with their own devices. And

Gen. 42. 21.

Judg. 1. 6, 7.

Pſal. 7. 15, 16. See Eccluſ 27. 26.

Prov. 1. 21.

again,

again, "His own iniquities ſhall take "the wicked himſelf, and he ſhall be "holden with the cords of his ſins. Prov. 5. 22.
"Wo to thee that ſpoileſt, ſaith the "Prophet, and thou waſt not ſpoiled; "and dealeſt treacherouſly, and they "dealt not treacherouſly with thee: "when thou ſhalt ceaſe to ſpoil, thou "ſhalt be ſpoiled; and when thou ſhalt "make an end to deal treacherouſly, "they ſhall deal treacherouſly with "thee. Iſa. 33. 1.
To the ſame effect the Prophet *Micah*, "Then ſhall they cry unto the "Lord, but he will not hear them; he "will even hide his face from them at "that time, as they have behaved them- "ſelves ill in their doings. Micah 3. 4.
"Judge "not, ſaith our Bleſſed Saviour, that "ye be not judged: for with what "judgment ye judge, ye ſhall be judged; "and with what meaſure ye mete, it "ſhall be meaſured to you again. S. Mat. 7. 1, 2.
And in the foregoing Chapter, "If ye for- "give men their treſpaſſes, your hea- "venly Father will alſo forgive you: "but if ye forgive not men their treſ- "paſſes, neither will your heavenly Fa- ch. 6. 14, 15.

Compare this with Ecclus 28. 1, 2, 3, 4. He that revengeth ſhall find vengeance from the Lord.— He ſheweth no mercy to a man which is like himſelf, and doth he ask forgiveneſs of his own ſins?

"ther

"ther forgive your treſpaſſes. To which purpoſe you may peruſe at leiſure that excellent Parable of the Lords recalling his Pardon upon the Servants ſeverity towards his Fellow-ſervants, *S. Mat.* 18. But inſtead of many Texts, I may well refer you to that general Admonition of
Gal. 6. 7. *S. Paul* to his *Galatians*, "Be not deceiv-
"ved, God is not mocked; for what-
"ſoever a man ſoweth, that ſhall he alſo
"reap. 'Tis a frequent Proverb among all Nations: *Cicero* hath it in his ſecond Book *de Oratore*; *Prout ſementem feceris, ità & metes*; Men ſhall reap for quantity and quality as they have ſown, of the ſame kind, and in the ſame meaſure.
Job 4. 8. "They that plow iniquity and
"ſow wickedneſs reap the ſame, ſaith
Prov. 11. 18. *Eliphaz*: "But to him that ſoweth
"righteouſneſs, ſaith *Solomon*, ſhall be
2 Cor. 9. 6. "a ſure reward. "He which ſoweth
"ſparingly ſhall reap ſparingly, and he
"which ſoweth bountifully ſhall reap
"bountifully, ſaith the Apoſtle. 'Tis very remarkable that *S. James* having mentioned the Royal Law, "Thou
"ſhalt love thy Neighbour as thy ſelf, as comprehenſive of all particular Duties towards our Neighbour, thus enforceth

forceth it, "So ſpeak ye, and ſo do, as "they that ſhall be judged by the Law "of Liberty, (*i. e.* the above-mentioned Law of Chriſt, who hath made us free, and the Law which is given to us as Free-men equally reſpecting all:) "For he ſhall have judgment without "mercy that hath ſhewed no mercy; that is, He ſhall reap as he hath ſown. The Works of good men are ſaid to follow them; and, "We muſt all ap-"pear before the Judgment Seat of "Chriſt, ſaith the Apoſtle, that every "one may receive the things done in his "Body, according to what he hath "done, whether it be good or bad. A pat Example to illuſtrate this, we have in the Parable of *Dives* and *Lazarus*, where the rich man, who denied *Lazarus* the crums of his Table, begs in vain for a cooling drop from *Lazarus* his finger; and Father *Abraham* gives him this then unwelcom *Memento*, "Son "remember that thou in thy life time "receiveds thy good things, and *La-*"*zarus* likewiſe evil things: but now (the Tide is turned) "he is comforted, "and thou art tormented.

S. Jam. 2. 12, 13.

See Prov. 21. 13. Bleſſed are the merciful, for they ſhall obtain mercy, S. Mat. 5. Rev. 14. 13. 2 Cor. 5. 10.

S. Luk. 16. 19, 20, &c.

Wherewith a man ſinneth, by the ſame alſo ſhall he be puniſhed. Wiſd. 11. 16.

Nothing but an hearty and Evangeli-

cal

Ὃς αὐτῷ κακὰ τεύχει ἀνὴρ, ἄλλῳ κακὰ τεύχων.

cal Repentance can interpose between us and the due recompence of our sins: nothing, I say, but that Gospel-Repentance, which may engage the Mercy and Grace of God to mitigate the rigor of his Justice for us, by pleading the Merits of a dying Saviour as abundant satisfaction.

We are then to do the same things to others, which upon substantial and Scripture grounds we hope to receive our selves: And if we do otherwise,

Horat. *Quam temerè in nobis legem sancimus iniquam!*

How rashly and unadvisedly do we our selves make a Law to punish our selves, and prepare Scourges for our own Backs?

These now I conceive to be the chief Grounds which the Equity of the Principle before us is supported by, in so much as,

(1.) We stand upon so equal terms by Nature and Grace with each other: And,

(2.) 'Tis very possible for us to change Relations and Conditions with others: And,

(3.) We have all the reason in the World

World to expect and look for the ſame meaſure we mete unto others, to be paid home in our own Coin.

We ſhould therefore do unto others in all things even ſo as we would deſire our ſelves to be dealt withal.

## SECT. VII.

THat which now remains, is by retail to give in the chief Particulars that are comprized under this General Rule, the better to reduce it into practice. For 'tis as a Fountain from whence our particular Duties towards our Neighbours, as ſo many Streams, are derived; or as a common Root, from whence, as ſo many Branches, they naturally ſprout forth.

Dolus latet in univerſalibus.

Generalia non punguut.

*Epictetus* notes it as the cauſe of all evils unto men, τὸ τὰς προλήψεις τὰς κοινὰς μὴ δυνάδζ ἐφαρμόζειν ταῖς ὑπὸ μέρος, not to skill the adapting of common and general Notions to particular caſes. *Epictet. Enchirid.*

The Principal Heads I ſhall here diſcourſe upon are theſe ſeven.

(1.) This Rule obligeth us to all ſincerity, uprightneſs, and integrity of behaviour each to other.

(2.) To unplume and diveſt our

ſelves of pride, arrogance, and haughtineſs, and to be clothed with humility.

(3.) To an univerſal innocency and harmleſneſs.

(4.) In caſe of offence committed, or wrong and injury done, to make reſtitution or amends.

(5.) To a reſpective obedience, ſubmiſſion, and reverence to our Superiors and Governors.

(6.) To all the poſitive acts of Juſtice: And,

(7.) To all the diſpoſitions and Practices of Love and Charity.

In all which Points now I ſhall only be as a Remembrancer to the Reader's Conſcience, in what that naturally ſpeaks and ſuggeſts unto him.

Firſt then, I ſay, this Rule challengeth from us all uprightneſs, ſincerity, and integrity in our behaviour and dealings. S. *Auguſtine* well refers it *ad ſimplicitatem cordis*, to ſingleneſs of heart; for, as he adds, *nemo velit quenquam duplici corde ſecum agere*, there is none that would have another deal with a double heart towards himſelf. We are all for ſincerity in other mens dealings and converſe

Cit. in Catenâ D. Thomæ ſuper Evang.

converse with our selves. The Hypocrite is a Creature hateful not only to God but Man; so that he spake the general sense of Mankind, who said,

Ἐχθρὸς γὰρ μοι κεῖνος ὁμῶς ἀΐδαο πύλησιν, Homer. Il.
Ὅσ᾽ ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν ἄλλο δὲ εἴπῃ.

That he hated him like Hell, who spake one thing and did another. Smooth speeches, demure looks, humble gestures and courtships, are not Oratory sufficient to procure our love and liking unto any, whom we know thereby only to serve his own ends upon us, and seek our ruine and mischief.

Who would welcom a treacherous *Judas*, though approaching with an *Hail Master*, and kissing him? Who would welcom a dissembling *Joab*, speaking friendly on purpose that he may smite the more unsuspectedly under the fifth rib? Every one detests and abominates a known Liar and Hypocrite: "He that worketh deceit, saith *David*, "shall not dwell in my house: he that "telleth lies shall not tarry in my sight. Agreeable whereto was the practice of *Constantius* the Father of *Constantine* the Great. *Eusebius* relates it with a memorable Preface; Παράδοξον μὲν ἀκοῦσαι, πρᾶξαι

Psal. 101.7.

Lib. 1. de vitâ Const. c. 16.

ὃ θαυμασιώτατον. The ſtory this: *Conſtantius*, though himſelf no Chriſtian, propounded this Experiment among his Courtiers and Judges, That if they would ſacrifice to Idols, they ſhould abide in his Palace, and enjoy their Honours and Preferments: but if they refuſed, they ſhould be excluded and baniſhed from his Preſence and Imployment. His Court hereupon was divided, ſome rather chuſing to forſake all than to ſacrifice unto Idols; others preferring their Offices and Honours before their Chriſtianity. But he in the iſſue having made the diſcovery which he chiefly aimed at, commended the ſincere and reſolute Chriſtians, but condemned the hypocritical, as perſons unworthy and unfit to be admitted by him unto a place of Honour and Truſt, who would be ſo unfaithful to their God: For how, ſaith he, will they be ever faithful to their Prince, who have been found ſo perfidious and unconſtant to their God, whom they ought to eſteem much better and above their Prince?

Τὰς μὲν ὡς ἂν Θεῷ προσόντας μηδὲ βασιλέως ἔτι ἀξίους ἀπέφαινε. Πῶς γὰρ ἂν ποτε βασιλεῖ πίστιν φυλάξαι τὰς περὶ τὸ κρεῖττον ἀλόντας ἀγνώμονας; Euſeb. ibid.

Of theſe Hypocrites therefore he cleared

cleared his Court, and advanced the other Confeſſors to places of the higheſt conſequence. There is no gilding or varniſh which can make treacherouſneſs and perfidiouſneſs appear lovely. Now 'tis eaſie to infer hence, that we ſhould not be that in this particular unto others, which we can by no means approve they ſhould be to us. "Let love "be without diſſimulation, ſaith S. *Paul*: And S. *Peter* to the ſame purpoſe, "Seeing ye have purified your ſouls in "obeying the truth, through the Spi-"rit, unto unfeigned love of the Bre-"thren; ſee that ye love one another "with a pure heart fervently, or du-"rably.

Rom. 12. 9. Ἀγάπη ἀνυπόκριτος.

1 S. Pet. 1. 22. Εἰς φιλαδελφίαν ἀνυπόκριτον. Ἐκ καθαρᾶς καρδίας. Ἐκτενῶς.

That which is counterfeit is not at all valuable; nay, when once it appears (as Cheats ſeldom deceive long, Shews and Colours will wear off, Lies are but for a ſhort continuance) moſt deteſtable and odious.

The love we bear to our ſelves is uncounterfeit and ſincere; ſuch therefore ſhould be that we bear to others. We do unfeignedly proſecute our own intereſt and concerns; ſo therefore ſhould we do other mens. That was the com-

mendation S. *Paul* gave *Timothy*, in his Epiſtle to the *Philippians*; "I have no "man like-minded, ſaith he, who will "naturally care for your ſtate; for all "ſeek their own, none the things that "are Chriſts. They ſeek their own heartily and ſincerely, the things of Chriſt and Chriſtians in pretence and ſhew only: but good men, ſuch as *Timothy* was, do naturally care for the concerns of Chriſt's Members, as for their own; γνησίως, genuinely, and without diſſimulation.

Phil. 2. 20, 21.

True indeed, men do ſometimes, through their folly, and ignorance, and depraved affections, flatter and deceive themſelves, impoſe upon and delude themſelves: but who would do ſo upon deſign, and wittingly? who conſonantly and agreeably to the Principle of Self-love? —— We deſire others ſhould be to us really what they ſeem to be; ſo therefore ſhould we our ſelves be to others.

This ſincerity I am ſpeaking of, is not ſo much any ſingle Vertue, as the ground-work and life of all, without which they are not that they are taken for. Counterfeit Gold is not Gold; Coun-

Counterfeit Pearl is not Pearl. In like manner, counterfeit Goodneſs is not Goodneſs; but Vice becomes the more vicious, by hiding of her ſelf under the garment of Piety. *Simulata ſanctitas duplex iniquitas.*

We have no love to our Neighbour at all, if it be not ſincere: yea, ſaith *Solomon*, "He that hateth, diſſembleth "with his lips, and layeth up deceit "within him: when he ſpeaketh fair, "believe him not; for there are ſeven "abominations in his heart. Whoſe "hatred is covered by deceit, his wick-"edneſs ſhall be ſhewed before the "whole Congregation. A lying tongue "hateth thoſe that are afflicted by it, "and a flattering mouth worketh ruine. Prov. 26. 24, 25, 26, 28.

*Salvian* gives us this pertinent deſcription of falſe Friends and diſſembling Mourners, that often ſurround the Beds of dying Perſons, waiting like Eagles for a Carcaſs to prey upon. Thou ſeeſt, ſaith he, their forced Tears, their counterfeit Sighs, their feigned Trouble, not inwardly deſiring thy recovery, but expecting when thou wilt be gone: *Vide defixos in te & quaſi accuſantes tui obitus tarditatem omnium vultus*; See all their Ad Eccleſ. Cathol. l. 3.

Countenances fixed upon thee, and accusing, as it were, the slowness of thy departure: *Non te sed patrimonium tuum diligunt*; 'Tis not thee, but thine Inheritance which they love. And therefore he cautions us well against the flatteries and blandishments of such: *Gladii sunt, jugulatores tui, & quidem ferreis atque hostilibus gladiis tetriores*; They are, saith he, killing swords, and worse by far than the iron weapons of Enemies: For *these* are open, and seen by every one; but unwary ones see not the other: *These* being seen are more easily avoided; but the *other* slay by their treacherous secrecy: *These* none are willing to be hurt by; but many are ambitious of the *other*, loving to be flattered: *These* whoever is assaulted with, suffers both fear and grief; the *other* kill men with delight, and do in a manner tickle them to death; They die, as 'tis said of some, laughing.

But most certain it is, That all deceit and flattery and hypocrisie would soon vanish out of the world, did men observe this Golden Rule, to do to others as they should chuse to be done by; did they once love their Neighbour as themselves.

Secondly,

Secondly, The ſame Rule reads us a Lecture of Humility, and gives a fair occaſion to declaim againſt Pride and Arroganee: For who is there that allows and approves of the proud mans carriage towards himſelf? Who is there to whom high looks, inſolent anſwers, contemptuous neglects, a lofty and ſcornful carriage in other men, are not burthenſom and grievous? Who is there to whom the humanity, courteſie, and reſpect of the humble, is not grateful and acceptable? Pride is a moſt unſociable Vice: No man cares for bearing the proud man company. He muſt ſet Laws to all he converſeth with; He muſt be pleaſed, and obſerved, and humoured, or 'tis impoſſible to preſerve quiet; and no man loves to be confin'd to ſo much obſervance. He can be content to abuſe and deride others, to make a mock and jeſt of them; but will not endure the leaſt reflection upon himſelf. He will contradict every one, but none may gainſay him: And if any croſs or offend him, he becomes inexorable; nothing will ſuffice but revenge, and that in the high-

eſt

eſt degree: A word miſplaced ſhall forfeit the mans life. Pride is made up of ſelf-admiration, and deſpiſing or diſdaining of others; an over-weening eſteem of a mans own excellency, and a ſupercilious undervaluing of others: And both theſe diſpoſitions are at great odds with that temper which is fitted for comfortable and delightful Society with other men. So far is every one in love with himſelf, that he cannot endure to be trodden under foot, nor will he patiently ſuffer another to inſult over him. 'Tis irkſom unto every body to converſe with ſuch who are continually boaſting of themſelves, and diſparaging or detracting from others: *Qui niſi quod ipſi faciunt nihil rectum putant*, who like nothing but what they do themſelves, and are continually blaming or finding fault with other men.

Terent.

The proudeſt man that lives is yet a profeſſed enemy to his Brother Pride, treads on Pride with greater pride, and cannot endure his darling and beloved ſin in another. Pride, I find, was a vice of ſo odious and ignominious a name of old, that *Tarquin* for many Vices together received the Title of *Superbus*,

Vide Caſaub. ad Theoph. Charact. p. 353.

as

as comprehenſive of all; *Tarquin the Proud*. This was their *execratio poſtrema*, the greateſt Curſe they could load his Memory with. *Hominem, libidine præcipitem, avaritiâ cæcum, immanem crudelitate, fruore væcordem, vocaverunt Superbum, & putaverunt ſufficere convitium:* They call'd him Proud, and thought this a Reproach big enough to take in his other ill qualities of notorious Luſt, and Avarice, and Cruelty, and Rage. We Chriſtians have not a word including more of malignity in it, than that of *Devil*; and yet Pride, we know, made him ſuch, transform'd him, of an Angel of Light, into a Devil: So S. *Chryſoſtom* ſpeaks; Τὸν γὰρ διάβολον ἐκ ὄντα πονηρὸν διάβολον ἐποίησε. Homil. quomodo fratrum peccata reprehend.

How many, nevertheleſs, be there herein ambitious of the Devils Likeneſs and Image? "There is a Generation, Prov. 30. 13. "O how loſty are their eyes! and their "eye-lids are lifted up: They ſeem to forget the duſt out of which they were raiſed, and into which they muſt return: They forget that they are Members of a Community with others, and that other men are of the ſame kind and make with themſelves: They are apt to reckon them-

themſelves made on purpoſe to domineer over others, and others made on purpoſe to be their Slaves and Vaſſals: They dote on themſelves as Gods, and are angry at every one that will not fall down and worſhip them: If there be a *Mordecai* in the Gates, that will not bow and do humble reverence, he ſhall be devoted to the Gallows, and his Kindred to deſtruction. If the poor and mean man have a Requeſt to prefer, he muſt wait all opportunities, from time to time dance attendance, and at length, it may be, be diſcountenanced with a ſurly look, or peeviſh reply, or receive poſſibly his own juſt Dues with a Curſe and Rebuke, if not a Blow, for being ſo ſawcie and preſumptuous as to ſeek the maintenance of his Charge and Family, from thoſe who have rioted with his Moneys. Let ſuch men think of themſelves as they pleaſe, we muſt needs reſolve with *Solomon*, That

Prov. 21. 24. "Proud and haughty Scorner is his "name, who dealeth in proud wrath, or the wrath of Pride. ——But what a bleſſed Reformation would the Rule I am upon introduce in this point? How ſoon would humility, meekneſs, friendlineſs,

lineſs, affability, humanity, take the room of pride, and haughtineſs, and moroſeneſs, thoſe moſt unſociable diſpoſitions? Men would reſpect the Dignities of Humane Nature and Divine Grace in the meaneſt: Nothing would "be done through ſtrife or vain glory, Phil. 2. 3. "but in lowlineſs of mind men would "eſteem others better than themſelves: They would live and love together as 1 S. Pet. 3. 8. Brethren, being pitiful and courteous. There is not a more obliging quality than this in the world. We all deſire others ſhould approve themſelves humble, and lowly, and reſpective in their words, and actions, and geſtures towards our ſelves; and therefore we are engaged to diveſt our ſelves of arrogance, to put off pride and inſolence towards others, to be "clothed with humility, 1 S. Pet. 5. 5. and wear it as our Badge, by which we may be known; for ſo the Apoſtle's word ἐγκομβώσασθε is thought to import: Nothing certainly more becomes us, as Men, or Chriſtians, than this Garb.

This inclination is ſo much and ſo commonly taken notice of in men, *viz.* a love and deſire to be reſpected, that the beſt Politicians are wont to make their

their advantage of it, gaining upon the affections of the People by crouching, and humbling themſelves in their deportments to them. And *Rehoboam* the Son of *Solomon* loſt ten Tribes irrecoverably, by his neglect of this piece of Policy: He hearned not to the advice of the Old men, who ſpake to him, ſaying, "If thou wilt be a ſervant to this peo-
1 Kings 12. 6, 7, &c. "ple this day, and wilt ſerve them, and "anſwer them, and ſpeak good words "unto them, then they will be thy Ser-"vants for ever. But he cloſed with the raſh and heady Counſel of the Young men that grew up with him, who ſpake unto him, ſaying, "Thus ſhalt "thou ſpeak unto this People, who "ſpake unto thee, ſaying, Thy father "made our yoke heavy, but make thou "it lighter to us; thus ſhalt thou ſay "unto them, My little finger ſhall be "thicker than my fathers loyns; and "now whereas my father did lade you "with an heavy yoke, I will add to your "yoke: My father hath chaſtened you "with whips, but I will chaſtiſe you "with ſcorpions.

This Counſel now took with him, and he anſwered the people roughly after this

this fashion: Whereupon the incensed people, headed by *Jeroboam*, make a revolt from him, and rebellion against him, saying, "What portion have we "in *David*? neither have we inheritance "in the Son *Jesse*: To your tents, O "*Israel*. Now see to thine house, *David*. Had this King listned to the aged, whose passions were tamer, and their judgments better instructed by long observation; or had he duly weighed his Fathers Maxime, "A soft answer turneth Prov. 15. 1. "away wrath, but grievous words stir "up strife: Had he condescended a little to these discontented people; had he shewed himself humble and courteous, and relieved at least their heavy burdens and grievances with mild and gentle words; he had prevented this Revolt: But his rough Answers raised those Winds and Tempests, which all his Power could never after charm down or allay again. So deeply is that Principle rooted in men, they cannot endure to be slighted, and trampled on with the foot of Pride. That Traytor *Jeroboam* took hold of this advantage of disgust given by the King to the People, and easily tempted them by his smoother

Pro-

Promises into an open and unappeasable Mutiny and Rebellion; in like manner, we may presume, as *Absolom* insinuated himself into the Peoples favour, by courteous speeches, and salutations, and flatteries, complaints of others misgovernment and abuses, and declarations of what relief he would afford them were he but once in power: "O, saith "he, that I were made Judge in the "Land, that every man which hath any "suit or cause might come unto me, "and I would do him Justice! And it "was so, that when any man came "nigh him to do him obeysance, he put "forth his hand and took him and kis-"sed him. So *Absolom* stole the hearts "of the men of *Israel*." "He crouch-"and humbleth himself, as the Psalmist "speaks, that the poor may fall by his "strong ones. The like Observations to which have occasioned our Proverb, *Full of Courtesie, full of Craft*: and we have seen enough of this kind of Practice, with the Effects of it, in the Demagogues and Popular Orators of later Times, who have scorned no servile fawnings in order to the compassing of their own Designs.

2 Sam. 15. 1, 2, 3, &c.

Psal. 10. 10.

But

But my aim is not here to countenance the Arts of Flattery and Craft, "Words ſmoother than butter, and "ſofter than Oyl, whilſt War is in the heart: No, theſe are already baniſh'd by the former Particular, which requir'd all ſincerity, uprightneſs, and integrity in our behaviour towards others. I have given theſe Inſtances only to ſhew how much people are in love with Humility in the carriage of others towards themſelves, ſince the very ſhadows and reſemblances of it have been of ſo noted influence; and how much, on the other ſide, they hate Pride and Inſolency in others to themſelves, ſince a few rough and harſh words and anſwers have been able to effect ſo much miſchief. So that if we will deal with others as we deſire they ſhould deal with us, 'tis certain, we ſhall learn from hence the Practice of Humility. Pſal. 55. 21.

## SECT. VIII.

THirdly, This Rule trains us up to an universal Innocency, that we do wrong to no man, but in the Language of the Apostle, "Be blameless "and harmless, the Sons of God with- Phil. 2. 15. "out rebuke, though in the midst of a "crooked and perverse Generation.

Now wrong we may do to others either in their Persons, or Relations, or Possessions, or Good Names and Reputation; and in reference to each of these we are taught Innocency: that Innocency, or Negative Justice, *Pythagorean* Justice, which, as *Hierocles* defines it, consists ἐν τῷ τῶν ἀλλοτρίων ἀπέχεσθαι καὶ βλάπτειν μηδένα, μηδὲ ὠφέλειαν ἑαυτῷ τὴν τῶν ἄλλων ποιεῖσθαι συμφοράς· In abstaining from what is anothers, and not hurting of another, nor raising ones own Profit and Gains from anothers Misery and Calamities. Hierocl.

First, We must not wrong or injure the Person of our Neighbour, because we would not that any other should wrong or injure ours. Now a Mans Person, you know, consists of these two parts, Soul and Body; in either of which

which he is capable of receiving wrong and injury: and therefore, in reference unto both, we are obliged by this Rule before us, to preſerve and maintain Innocency.

(1.) Then we may not wrong and injure the Soul of another: And that we do aither in the natural ſenſe, as often as we grieve and offend anothers mind, occaſion the trouble of his thoughts, and the diſquiet and diſcompoſure of his ſpirit, that ſorrow of heart, "whereby, as *Solomon* ſpeaks, the ſpirit is broken; or in the ſpiritual ſenſe, as often as we make others to ſin, whereby they wrong their own Souls in the higheſt degree, and hazard their eternal loſs and puniſhment. Prov. 15. 13.

We muſt not, where we may avoid it, vex and diſturb the mind of our Neighbour, give our ſelves to croſs and diſpleaſe others; for we would not that others ſhould do ſo to us. Thus to do, is an apparent wrong and injury; for when once the mind is broken with grief, and vexed with diſquiet, the man is expoſed to great temptations, and unfitted for the chearful ſerving of God, or enjoyment of himſelf. 'Tis a chief part

of our happiness to be at ease within our selves, contented and pleased in our own minds, tranquil and calm in our thoughts; and this we rob another of by wilful offences. 'Tis a deviliſh piece of malice and ſpite, of which we can give no tolerable account, to delight our ſelves in the affliction and trouble of anothers Soul. We are not willing others ſhould provoke us, we ſhould not therefore, as the Apoſtle ſpeaks, Gal. 5. 26. "provoke one another.

But the chiefeſt ſort of Offences is, when we cauſe others to ſin: This is that ſcandal which the Holy Scripture denounceth ſo heavy and ſevere a Woe againſt the Authors of; "Wo be to "that man by whom ſuch offences "come! Sin is indeed the greateſt injury of the Soul, the diſeaſe and the death of the Soul; the ſpiritual death and torment of that, which can never undergo a natural death or deſtruction; the eternal undoing of that, which can never ceaſe to be. 'Tis ſin only which ſeparates the Soul from God the Fountain of Life and Happineſs: 'Tis ſin only which breeds the Worm that dieth not, and kindles the Fire which cannot be

be quenched: And therefore the greateſt hatred we can ſhew to another, is to be a means either of his committing ſin, or continuing in it unrepented of, as I noted alſo before from *Leviticus* 19. 17.

True it is, in propriety of ſpeech we cannot make another man to ſin, we cannot force any man to ſin. Sin, as it is the greateſt wrong unto the Soul, ſo it is alſo at the ſinners choice, whether he will admit of it or no. *Voluntas non cogitur*: And ſo in this caſe, *Nemo læditur niſi à ſeipſo.* Every ſinner ſtands accountable for the injury he doth himſelf.

But yet we may be capable of doing very much towards the determining of his choice, towards the tempting of him into ſin, or the encouraging of him in it: And whenever we do that willingly, upon the occaſion whereof our Neighbour is drawn and moved to conſent unto ſin, or continue in it, we are ſo far guilty of his ſin: We bring the guilt of anothers ſin, and of the wrong redounding to him by it, ſo far upon our ſelves, as we are Authors or Acceſſaries; for here, as in caſe of High-treaſon, both Principal and Acceſſary are deemed alike guilty. Now many are

the ways Divines reckon up, whereby we may become accessary to the sins of others, reputed authors and occasions of their sins.

If we are Superiours in Authority over them, by *commanding* them to sin;
Isa. 10. 1. by "decreeing of unrighteous Decrees, in the language of the Prophet *Isaiah*. Thus was *Nebuchadnezzar* guilty of the
Dan. 3. 4, 5, 6. Peoples Idolatry, by "commanding "that a Golden Image should be set "up, and that all at the sound of a "Trumpet should fall down and wor-
1 Sam. 22. 18. "ship it. Thus was *Saul* guilty of killing the Priests, whom *Doeg* slew at his
2 Sam. 11. 15. 12. 9. command. Thus *David* of *Uriah's* death, by commanding *Joab* on purpose to put him in the front of the Battel. Or else by *toleration*, *permission*, or *connivence* at others sins, not restraining of
1 Sam. 3. them when we may. Thus *Eli* became guilty of his Sons wickedness, "because "he restrained them not: And the wicked Kings we read of in the Old Testament, of the Peoples Idolatry, who destroyed not their High-places, those Nests of their Idols.

But all men may become partakers, instruments, and means of others sins,

by

by *counselling*, *advising*, *provoking*, *urging*, *perswading*, *allaring*, or *entising* them to sin; by *assisting* and *helping* them in their sins; by giving their *consent* and *furtherance*; by going before them with a bad *example*; by *undue silence*, and *not reproving* men for sin, as we have opportunity; by *commending* and *pleading* for their sin; by *justifying* of, or *flattering* them up in their sin; by bringing up *an evil report on the ways of Religion*, and *affrighting others from Goodness and Vertue*, by *threats* or *reproaches*.

I should be over-large in giving you particular Instances of all those Heads and Methods whereby directly or indirectly we may become the causes of other mens sins, of their profaneness and irreligion, of their drunkenness and uncleanness, of their Sacrilege and Idolatry, of their Schism and Disorder, *&c.* of all those sins whereby our Neighbours Soul, as well as our own, may be eternally ruined.

Yet how often, alas! do men offer this greatest of wrongs and injuries to others, under pretence of Good-fellowship, Love, and Kindness?

Not will it boot any here to alledge,

that they are willing others ſhould do as much by them. I have before prevented this Exception; and they have certainly neither a right Judgment, nor a regular Will, nor any true love for themſelves, who profeſs themſelves willing to ſin, and unwilling to leave ſin, *i. e.* willing to damn themſelves.

(2.) We may not wrong or injure the Body of our Neighbour; *viz.* either by Stripes or Wounds maiming of it, or hurting of its Senſes; by drawing men to ſuch courſes as are prejudicial to their Health and Strength; and in the higheſt degree of all, by Murder, that crying ſin of diſpatching our Neighbour by violent hands our ſelves, or the employment of bloody Aſſaſſinates, or ſome more ſecret means and conveyances. Now in all theſe caſes we may take a true and impartial eſtimate of the wrong and injury accruing to another, by ſuppoſing our ſelves in his place, rank, and condition. We are here capable, to be ſure, of judging uncorruptly; for we ſeldom fail in loving of our Bodies, or in valuing the injuries inflicted upon them. What a rate do we ſet upon our bodily health and eaſe?

upon

upon any of our Limbs and Senses? How much are we readily willing to part with, either to secure or to recover them? But then we stake all to save our Lives: "Skin for skin, yea all that a man hath "will he give for his life.—Who is there willing to be put to pain himself? to lose an Eye, an Hand, a Leg, *&c.* himself? to be mangled or murdered himself? And therefore in all these and the like cases, we have a Principle within us rebuking us for the wrongs of this nature which we offer to our Neighbour, and telling us plainly, that we ought not so to do. Job 2. 4.

Secondly, We are farther instructed hence, not to wrong or injure another in his near Relations, which are indeed a part of himself; suppose the Husband or Wife of another, and the Children of another.

Apparent wrong and injury is done to the Husband or Wife of another by Adultery, bringing of them thereby to the guilt of that horrid sin of Perjury, and breach of their Marriage Vow and Covenant; taking away that which Husband or Wife concern'd do or should esteem most precious, *viz.* the

Love

Love and Faithfulneſs of each other; and it may be robbing of the right Heirs of their due by a Baſtard and unlawful Brood, the Children of the Adulterer or Adultereſs, beſides many other inconveniences.

Nor will it here excuſe the adulterous Wife, that poſſibly her Husband might be conſenting; or the adulterous Husband, that his Wife poſſibly might yield thereto, and ſo they do no more than they are willing to ſuffer: for in this caſe their Wills are irregular: This their willing ſpeaks *their corruption the more*, but the *wrong and injury no whit the leſs*. No man diſpoſed as he ſhould be, is willing that another ſhould wrong him in aſſaulting the Chaſtity of his Wife: no man therefore ſhould attempt anothers in that kind. No Woman diſpoſed as ſhe ſhould be, is willing that another ſhould draw aſide her Husband to unlawful Embraces; and therefore ſhe ſhould not entice or allure or admit of the Husband of another.

Next, as to the Children of others, I will inſtance in two Particulars.

The former reſpects thoſe who have the

the care and charge of the Nursing and Education of Children committed to them; they are to take great heed that they wrong not those committed to their care, by denying or withholding from them any thing fit or convenient, Food or Lodging, Instruction, Correction, or Encouragement; by negligence or indiscretion. These should ask themselves what care and conscience they would desire and expect in others towards their own Issue? and so deal with the Children of others left to them. Believe it, 'tis a great and considerable wrong, that is often done both to Children, and Parents in those Children, by the ignorance, or sloth, or baseness and dishonesty of Nurses, Guardians, Schoolmasters, and others that over-look them in their Infancy and younger years, who are concerned in their Education, and the forming of their Minds and Manners, or training them up to some Trade and way of Life.

The later shall be of the Children of others grown up, and ripe for Marriage; I mean, the stealing or forcing away of such, without the privity and consent of their Parents. *Musculus* in his Com-

ment

ment upon S. *Matthew*'s Gospel makes this very application of the Rule: 'Tis, saith he, disputed sometimes about clandestine and stoln Marriages, such, to wit, as are made without the knowledge and against the will of Parents, whether they be just and valid; and here some demand a clear word of God, whereby they are forbidden, and that out of the New Testament: for neither the Law of *Moses*, nor the Law of *Cæsar* will satisfie them. Now therefore, for their resolution, *interrogent illi seipsos, num velint sibi tale quid fieri*; Let them ask themselves impartially, whether they would have any such thing done to themselves; whether they are willing their own Daughter should be fraudulently, and against their liking, taken away by one whom they would by no means admit of for their Son-in-Law; *Certè nequaquam hoc volunt*; Assuredly, saith he, they would in no wise. Why therefore do they not see, according to our Saviours Rule, that it is unlawful for them to do so to others? Why do they not see that here is a Word of the Lord, a Law of the Lord, the sum to wit of the Law and Prophets, whereby such

Muscul. in S. Mat. c. 7. 12.

ſuch a thing is forbidden? Is not this plain Scripture? Is not this the Word of God, which Chriſt here avoucheth to be the Law and the Prophets, That we ſhould do unto others as we would our ſelves in a like caſe be dealt with?

Thirdly, By the ſame Rule we muſt not wrong or injure our Neighbour in his Goods and Poſſeſſions, either openly by force, or covertly by fraud, being our ſelves unwilling to be ſo ſerved. We ſhould neither rob nor defraud our Neighbour, if we obſerved this Precept. We all cenſure this wickedneſs in other men: we ſay to our Neighbour, "Thou ſhalt not ſteal; and give the name of *Thief* as an Epithet of reproach. *Nathan* therefore took this wiſe courſe with King *David*, to make him in the iſſue accuſe, condemn, and ſentence himſelf in the perſon of another, whoſe caſe he had firſt propounded in a Parable: "There were two "men, ſaith he, in one City, the one "rich, and the other poor; the rich "man had exceeding many flocks and "herds, but the poor man had nothing "ſave a little Ew-lamb, which he had "bought and nouriſhed up, and it grew

Levit. 19. 13.

2 Sam. 12. 1, 2, 3, &c.

"up

"up together with him and with his "children; it did eat of his own meat, "and drink of his own cup, and lie in "his bosom, and was unto him as a "daughter: And there came a Travel- "ler to the rich man, and he spared to "take of his own flock and of his own "herd to dress for the wayfaring man "that was come to him, but took the "poor mans Lamb, and dres'd it for "the man that was come to him: "Whereupon, saith the Text, *David*'s "anger was greatly kindled against the "man; and he said unto *Nathan*, As "the Lord liveth, the man that hath "done this thing is worthy to die, and "he shall restore the Lamb four-fold, "because he did this thing, and because "he had no pity. Now after this, *Na-than* needed no more to satisfie and con-vince *David* of the wrong done in taking the Wife of *Uriah*, than to wish him to suppose the case he had already judged his own: "Thou art the man, saith he,

Horat. ——*mutato nomine, de te*
*Fabula narratur.*——

And *David* readily acknowledgeth upon it, "I have sinned against the Lord. There cannot be a more effectual course

to

to make a true estimate of the evil of those wrongs we do at any time to others, than thus to consider of the case as represented to us in a Parable of other men, that we may in the issue and result apply the same Sentence unto our selves, which we should readily pronounce upon a like offender.

'Tis plain and evident, that those malicious spirits, who delight in mischief and spite, who give themselves to the prejudicing of their Neighbours without any regard to their own benefit, nay, and sometimes to their own damage also, act not by this Rule I am speaking of. He that lets his Cattel into his Neighbours Field of Corn, to spoil it, by devouring or trampling of it; He that sets fire to his Neighbour's House or Barn; He that wilfully hurts his Neighbours Beasts or Goods, is yet unwilling that another should do so by him. Did men act as they would chuse for themselves, all these malicious wrongs, to be sure, would cease, yea, and all the oppressions, and cozenage, and usurpations, and extortions in the World, which men are tempted to, in order, as they imagine, to some private gain.

1 Kings 21. gain. Honeſt *Naboth* might have kept his Vineyard and Life together, had his neighbouring Prince *Ahab*, or *Jezebel* his Queen, dealt thus with him. *Abraham's* Servants might have kept their Maſters Well, which was violently taken from them, had the Servants of *Abimelech* walked by this Law towards them. There would be no room left for ſuch complaints and charges as frequently abound in the Writings of the Prophets: "Thy Princes are companions of thieves: every one loveth gifts "and followeth after rewards; they "judge not the fatherleſs, neither doth "the cauſe of the Widow come before "them.——"The Lord will enter into "judgment with the Ancients of his "People, and the Princes thereof, (ſuch "as he had before ſpoken of) for ye have "eaten up the Vineyard, and the ſpoil "of the Poor is in your Houſes. What "mean ye that ye beat my People to "pieces, and grind the faces of the "poor, ſaith the Lord God of Hoſts? And again, "The Lord looked for "judgment, but behold oppreſſion; "for righteouſneſs, but behold a cry. "Wo unto them that joyn houſe to "houſe,

Gen. 21. 25.

Iſa. 1. 23.

Iſa. 3. 14, 15.

ch. 5. 7, 8.

"houſe, that lay field to field, till
"there be no place, that they may be
"placed alone in the midſt of the earth!
*i. e.* Who care not what deſolations
they make, or how many they ruine, ſo
they may raiſe themſelves. To the ſame
purpoſe another Prophet; "Her Prin- Ezek. 22. 27, 28, 29.
"ces in the midſt thereof are like
"Wolves ravening the Prey, to ſhed
"blood, and to deſtroy ſouls, to get
"diſhoneſt gain; and her Prophets
"have daubed them with untempered
"mortar, ſeeing vanity, and divining
"lies unto them; and the people of
"the land have uſed oppreſſion, and
"exerciſed robbery, and have vexed
"the poor and needy; yea, they have
"oppreſſed the ſtranger wrongfully.—
And another Prophet; "Hear I pray Mich. 3. 1, 2, 3,
"you, O Heads of *Jacob*, and ye Prin-
"ces of the Houſe of *Iſrael*; Is it not
"for you to know Judgment? who
"hate the good, and love the evil; who
"pluck off their skin from off them,
"and their fleſh from off their bones:
"who alſo eat the fleſh of my People,
"and flay their skin from off them, and
"they break their bones, and chop them
"in pieces as for the pot, and as fleſh

"within the Cauldron. And another;
Zeph. 3. 3. "Her Princes within her are roaring
"Lions; her Judges are evening
"Wolves (waiting for, and greedily
catching at and devouring of their prey)
"they gnaw not the bones till the mor-
"row: *i. e.* Their onely mercy is, that
they devour not all at once, that they
make not a full and utter consumption
of them, that they swallow not flesh
and bones together. And yet another;
Amos 5. 7. "Ye who turn Judgment into Worm-
"wood, and leave off Righteousness in
6. 12. "the earth. And again; "Ye have
"turned Judgment into gall, and the
"fruit of Righteousness into hemlock:
that is, as I conceive, the Law, which
should have been the remedy of injustice
and wrong, a comfort and relief to the
oppressed, into the greatest instrument
of bitterness, of doing them wrong and
injury.——But this Rule would leave
no more room for these and the like
complaints: There would be ground
no longer for the taunting Proverb men-
Hab. 2. 6. tioned by *Habakkuk*, "He encreaseth
"that which is not his: *Congregat non
sua*: He gathers from his Neighbours
heaps. None would invade anothers
property

property by uſurpation: None would exact beyond right and due, by colour of their Places and Offices: None would take advantage of their Neighbours preſent neceſſities, to pinch and undo them by a griping Uſury: The Traveller might paſs ſecurely on the High-way, without fear of Robbers: The Merchant might ſail ſecurely on the Seas, without dread of Pyrates: Every one might ſleep ſecurely at his own home, without dreaming of Thieves: The laborious Tenant would no more be ruined by over-rack'd Rents under an unreaſonable Landlord: The Poor would be no more cheated by their rich and potent Neighbours, removing the ancient Landmarks, encloſing their Common from them, and excluding them from their right and due: Tradeſmen would no more be bankrupt by the Engroſſers of Monopolies: We ſhould hear no more of Sycophantizing Publicans, who drive a trade of Injuries, and under the cloak of Publick Authority and Commiſſion, enrich their private Coffers with the ſpoil of the Needy: We ſhould hear no more of thoſe who "falſifie the Ba- "lances by deceit, that they may buy

S. Luk. 19. 8.

Amos 8. 5, 6.

"the poor for ſilver, and the needy for "a pair of ſhoes, yea, and ſell the refuſe "of wheat:—*i.e.* who raiſe their own Eſtates purely out of the neceſſities and miſeries of others: The Shop-keeper would caſt away his divers Weights and Meaſures, and no longer vend his corrupted Wares for ſound, or take an unconſcionable Rate for the Buyers ignorance and ſimplicity: No man would
1 Theſ. 4. 6. go beyond, or defraud his Brother in any matter: The common Inſtrument of Merchandiſe and Traffick, our Coin and Money, would be no more corrupted by Counterfeits and Clippers, to the general prejudice: The painful Labourer would not famiſh for want of his Hire, withholden by thoſe from whom it is due; nor any be caſt in Priſon themſelves for Debt, whilſt others withhold that unjuſtly from them which would enable them to pay: We might ſafely commit our richeſt Treaſure, even untold Gold, as we ſpeak, to the cuſtody of any Neighbour, without a jealouſie of the hazard or impairing of it: There would be none to ſteal and pilfer, nor any Receivers of Goods known to be ſtoln: for in this caſe, *The Receiver* (as we

we ſay) *is as bad as the Thief*, and is alſo a Theef; to hold the Sack, and to fill it, being, a like crime: There would be no Family peſtered with *domeſtici fures*, falſe and unfaithful Servants, who purloin and waſte their Maſters Goods, turning them to their own, in ſtead of their Maſters gain; or thoſe Sons of ſloth and idleneſs, who, as *Solomon* notes, "are brethren unto great waſters: The Goods of the Church would be ſecure from Sacrilege; the Parſons Tythes, from ſtealth or plunder; and every mans Eſtate from being diminiſhed by craft or power: The poor and rich, the weak and mighty, the ignorant and learned, might dwell together at eaſe and quiet, without the leaſt ſuſpicion of a wrong or injury from each other. Prov. 18. 9.

## SECT. IX.

FOurthly, The ſame Rule engageth us not to wrong or injure another in his Good Name and Reputation; for that we value above all worldly Treaſure: "'Tis better, ſaith *Solomon*, than "precious Oyntment, and rather to be "choſen Eccleſ. 7. 1. Prov. 22. 1.

"choſen than great Riches. What will not men venture on for the ſake of Fame, and Glory, and Reputation? How highly do they reſent whatever ſeems to intrench upon their Honour? And who would willingly forfeit the good thoughts and opinions of others, the good words and reports of others, the favour and friendſhip of others, the repute of his Place and Dignity?

A mans Credit and Good Name is eminently valuable upon this account among others, becauſe it is the chiefeſt means of his doing good in the World. None much cares for that which comes from one of an ill Name: His counſel and advice is not regarded, his checks and reproofs little heeded. 'Tis no mean prejudice therefore, to thoſe eſpecially who are in any Publick Office of Truſt or Authority, to have their Good Names beſpattered or taken from them. And if once we eſteemed of our Neighbours Credit as of our own, we ſhould be extremely wary of detracting from his Reputation, by any of thoſe ways of defamation which are too ordinary in the World.

1. We ſhould not bear falſe witneſs againſt

againſt him, if called thereunto. "A "man that beareth falſe witneſs againſt "his neighbour, ſaith *Solomon*, is a "Maul, and a Sword, and a ſharp Ar- "row: *i. e.* He doth him as much miſchief as if he ſtruck his Head with a Maul, wounded him with a Sword, or pierced his Heart with a ſharp Arrow. Whom would it not grieve to have his Good Name, and Life, it may be, with it, taken from him by a ſuborned or malicious Falſe-witneſs? Prov. 25. 18.

2. We ſhould not ſlander and backbite our abſent Neighbour by falſe accuſations and detractions: That is the familiar practice of too many, who are (as *Plautus* his Phraſe is) *mures nominis alieni*, as Mice to other mens Good Names, who do *corrodere famam alienam*, nibble continually at, and take away from the Reputation of others. Sometimes they do this out of ill-will and revenge, ſometimes out of envy, ſometimes out of ambition to appear themſelves more beautiful, by repreſenting others as deformed; ſometimes out of vanity. At ſome times you ſhall have them publiſhing the private and ſecret faults of others, amplifying and

aggravating of them with many a black circumstance; and not contented, it may be, with doing once so, repeating the matter, and going over again and again with it. Sometimes they will do the feat more undiscernedly, by Libels; Lord *Verulam*, which are not unfitly defined to be Lies with Bells added to them to ring them up and down the Countrey. Sometimes they will preface the matter with some shews of sorrow, and good affection to the Party they are speaking of; such as S. *Bernard* thus describes: You may observe, saith he, great sighs introducing the Relation; the man speaks *tanquam confusus & cum quâdam tarditate, dimissis supercilliis, voce plangenti,*— as if he were confounded, and ashamed of the matter, and loth to deliver it, making some stops, casting down his eyes, with a mournful tone he tells you, *Vehementèr doleo, quia vehementèr diligo*, I am very sorry for him, because I very much love and honour him: *Et sic egreditur maledictio*; so he prepares the way for his designed Reproaches, and makes them enter the deeper in the belief of those that hear him. Sometimes you shall have them commending a Per-

son

ſon with a ſpiteful *But* after it, which ſhall cut the throat of their Commendation, and prove it to be nothing elſe but a politick cloak for their own maliciouſneſs. Sometimes they will have a more ſecret conveyance ſtill, which yet ſhall be no leſs effectual to their Neighbours diſcredit, by whiſpering and tale-bearing, and inſinuating evil ſuſpicions and ſurmizes, firſt to one and then to another, concerning him. Theſe and the like are the common tricks of ſlandering tongues, wherewith they ſmite and wound their Neighbours Good Name, and thereby, as the Pſalmiſt hath it, "cut like a ſharp Razour. Pſal. 52. 2. But who would chuſe to be dealt with thus himſelf? to have all his ſecret lapſes and infirmities proclaimed abroad upon the houſe top, heightned and aggravated to the utmoſt? to have many tales and forgeries ſpoken of him behind his back; and the good he hath at any time done undervalued, perverſely interpreted, and miſrepreſented?

3. We ſhould not diſgrace our Neighbours to their faces, by contumelious and opprobrious ſpeeches, clamorous out-cries, railing accuſations, querulous

querulous expoſtulations before others, cruel mockings, taunts, and deriſions, laughing them to ſcorn, and ſhewing that we undervalue and ſlight them, (whether by words, or geſtures, or actions, it matters not) as if they were fools, or unworthy of any regard or honour from us. We cannot endure this practice in others towards our ſelves.

4. We ſhould not countenance any who make it their imployment to go about with odd reports, and rumors, and whiſpers, to undermine the credit of other men; for in this caſe, as was intimated before, No Receivers, no Thieves. Were there none that had itching ears to hear with delight of other mens imperfections, faults, and miſcarriages, there would be fewer reporters of them, and we our ſelves, I am ſure, would not like that other men ſhould cheriſh and countenance any who ſo injure us.

5. We ſhould not harbor evil ſurmizes and ſuſpicions of others, without cauſe; much leſs judge raſhly of them, and pronounce unadviſedly upon them, determine of their thoughts and intenti-

ons,

ons, which we know not; conſtrue doubtful matters to the worſt, without regard had of circumſtances; or be ready and forward to believe our ſelves, and hand down to others, every ſlanderous accuſation we have at any time heard concerning them: For we would not have other men think evil of us without ground or reaſon; we would not have them judge boldly and ſeverely of our thoughts and intentions; we would not have them make the worſt of all our actions; we would not have them believe every flying report concerning us; we would not have them report with confidence what they chance to hear at any time of us, whereby our intereſt in others good opinions, our Good Name and Reputation may be endamaged. We are therefore in all theſe caſes indiſpenſibly obliged to preſerve the ſame innocency towards other men.

Were this Rule practiſed as it ought to be, there would be no prophane *Chams*, taking pleaſure in the diſcloſing of their Fathers nakedneſs: There would be no blaſpheming *Shimeis*, railing at, and curſing others to their face: There would Gen. 9. 2 Sam. 16.

Esther 3. 8. would be no traducing *Hamans*, accusing others falsly behind their backs: There
2 Sam. 16. would be no informing *Zibas*, to steal away the good affections and esteem of any from their truest friends, by sinister and unworthy suggestions.: There
Neh. 6. 6. would be no slandering *Sanballats*, to disperse abroad defamatory Letters concerning the innocent: There would be
Psal. 52. no cursed *Doegs*, whose tongue deviseth mischief, and loveth words that may do hurt: There would be no libelling
2 Kings 14. 9. *Jehoashes*, to lessen the worth and repute of others by Parables and Comparisons.

Had this Rule been observed, *John*
S. Mat. 11. 19. the *Baptist* for his Abstinence had never been censured to have a melancholy Devil within him; nor our Blessed Saviour,
S. Luke 7. 34. for his eating and drinking, to be a wine-bibber, and friend to Publicans and sin-
& 28. 4. ners: S. *Paul* had not been thought a murderer; because the Viper cleaved to his hands; nor yet the suffering *Ga-*
S. Luke 13. 1. *lileans*, or those on whom the Tower in *Siloe* fell, upon that score onely sinners above the rest.

In a word, There cannot be a better protection against the injuries of a false

or

or malicious Heart or Tongue, than this.

And thus now I have declared the third Particular ſomewhat largely, that we are trained up by this Rule to an univerſal Innocency towards others, not to do them any wrong or injury in any capacity, in their Perſons, Souls, and Bodies; in their Relations, in their Goods and Poſſeſſions, or in their Credit and Good Name. Thus he that loveth another as himſelf, and conſequently doth to another as he would be done by himſelf, hath fulfill'd the Laws that require this Innocence from us: For, "this, ſaith S. *Paul*, Thou ſhalt not com- Rom. 13. 9, 10. "mit Adultery, Thou ſhalt not kill, "Thou ſhalt not ſteal, Thou ſhalt not "bear falſe witneſs, Thou ſhalt not co- "vet; and if there be any other Com- "mandment, it is briefly comprehend- "ed in this ſaying, namely, Thou ſhalt "love thy Neighbour as thy ſelf. Love "worketh no ill unto his Neighbour; "therefore Love is the fulfilling of the "Law.

Fourthly, In caſe of wrong and injury done unto another (as who is there that

that in all points, and at all times preſerves innocency?) this Rule enjoyns us to make, as we are able, Reſtitution or Reparation, Amends and Recompence for the wrong and injury we have done; for ſo we all deſire and expect that others ſhould do to us. Where the Party is diſabled to make a real ſatisfaction, there is yet a reparation due by humble and penitent confeſſions and acknowledgments: but where the Reſtitution may be in kind or value, theſe alone will not ſuffice. *Zacheus* his reſolution is fit for our imitation, "If I S. Luke 19. 8. "have wronged any man by cozenage, "forgery, and falſhood, I will reſtore "four-fold; at leaſt I will reſtore according to what I have wronged him of. It were not difficult to ſhew, that there is no true repentance without this, and conſquently no forgiveneſs of the wrong and injury done, to be look'd for at Gods hand, according to S. *Auguſtine*'s ſaying, *Non remittitur peccatum niſi reſtituatur ablatum*: But the Motive I have now to urge is, becauſe every one looks and deſires that this reſtitution be made unto himſelf, that there be a ſatisfaction and amends for the wrong

and

and injury done him; and this ſatisfaction muſt be according to the wrong done.

If therefore thou have wronged thy Neighbours ſpirit by wilful vexation and grieving of him, thou art bound to make him the amends of an acknowledgment, and the ſupplies of what comfort thou art able to adminiſter.—If thou have wronged his ſoul by enticing him to ſin, or being a means of his continuance in ſin, thou art obliged to make him reparation according to thy power, by provoking him to repentance, and uſing all thoſe good methods of inviting him to Vertue and Goodneſs, which are fitteſt to countermine the ill methods and arts of ſinning thou haſt formerly preſcrib'd him.—If thou haſt prejudiced him in his Body, or any part or member thereof, thou art obliged to make him ſatisfaction according to the value of that loſs he hath thereby ſuſtained.—If thou haſt taken away his Goods, thou art obliged to reſtore them.—— If the ſpoil of the Church, the Inheritance of Widows and Orphans, the Hire of Labourers be in thine hand, thou art obliged to

part

part with it.—If thou haſt ſpread falſe reports of thy Neighbour, thou art bound to unſay them.— If thou haſt blaſted his reputation, thou art engaged to do what thou canſt to ſet him right again in the eſteem of others, &c.

He that hath wronged and injured another, and makes him not ſome amends for the wrong done, declares that he is ſtill of the ſame diſpoſition, and likes and approves well enough of the wrong and injury that he hath done him. He that withholds any thing that is anothers from the right Owner thereof, which he had unjuſtly gotten and procured from him, juſtifies himſelf in his unrighteous uſurpation and theft: and whoever doth any of theſe things, deals not with others as he is deſirous to be dealt with.

Some injuries there are which admit not of a reſtitution, which cannot be undone again: Sometimes alſo the Offender is utterly diſabled for making any competent and real ſatisfaction; and there the wrong doer ſtands obliged to a ſupply of confeſſions and acknowledgments, repentance and godly ſorrow. Sometimes the perſon wronged

is

is not in being, and then the reſtitution is due to the Heirs of his Body and Fortunes, or, if he have none, to the common Heirs of every good mans Charity and Abundance, the Poor, I mean, and Indigent. But whoever he be that have wronged his Neighbour, is unqueſtionably engaged to make him ſome amends, by the profeſſion of his ſorrow for the injury done, and his reſolutions of doing ſo no more, and witneſſing to the reality of that good profeſſion by a preſent return of what he hath unjuſtly taken away, and making reparations, as he is able, for the damages another hath ſuſtained through his injuſtice.

Innocence in the firſt place is to be preſerved, and no wrong done; but in caſe of a miſcarriage, there lies a neceſſity of repentance, reſtitution, compenſation, and amends upon him that hath done the injury: for this is that which we every one deſire from others.

## SECT. X.

FIfthly, This Rule obligeth us to a reſpective obedience and ſubmiſſion to all our Superiours, becauſe this is the temper that we like, and wiſh, and commend in all that are under our ſelves.

Notwithſtanding the great equality between us all by Nature, as we are Men, and by Grace, as we are Chriſtians, before ſpoken of; we are yet by the Will and Providence of God, in compliance with the neceſſities and convenience of Society, ranked, diſpoſed, and ordered into ſeveral degrees and ſtations, ſome above others. Order can never be in Families and Kingdoms, Church or State, without Government; and Government is in vain, and impoſſible indeed, without Obedience and Subjection. Now this Vertue, which is ſo neceſſary to the well-being of the World, I am to recommend from the Rule diſcourſed on; & the more effectually to do it, I will briefly run through the ſeveral ſorts and degrees of Superiority and Authority which we are by this

this Precept engaged in our ſeveral places to be ſubmiſſive and obedient to. And,

(1.) I begin with that which is firſt in Nature, the Authority of Parents over their Children. Many are the complaints and lamentations we have heard from Parents about the obſtinacy and rebellion of their Children. Many heart-breaking ſighs, many cutting thoughts, many tears of ſorrow have had this original. The moſt ungracious Children themſelves, when they afterwards live to become Parents, demand and expect reverence and obedience from the Fruit of their own Loins; loath, and execrate, and puniſh, what in them lies, the undutifulneſs and diſobedience of their own Children, when they will not be ruled by them, when they refuſe their lawful Commands, reſiſt and rebel againſt their corrections, or diſpoſe of themſelves in the World without and againſt their conſent and liking. How many, otherwiſe dear enough in the eſtimation and affections of their Parents, have yet upon this laſt account only been abandoned and caſt off in utter diſpleaſure, ſo as never to

be owned and regarded more, becauſe they took not their advice along with them, or made them not privy to their matching in the world? I will not deny, but the extremities and rigours of ſome Parents in this caſe may ſeem a little to intrench upon Humanity; but yet theſe are undeniable documents that every one approveth, wiſheth, and looketh for the obedience and ſubmiſſion of his Children in all reſpects. Let thoſe therefore who are Children remember their obligations unto this obedience, dutifulneſs, and ſubmiſſion to their Parents; becauſe, if ever they live to be Parents, they would deſire the ſame from their Children: Let them be as dutiful, ſubmiſſive, and obedient to their Parents now, as were they Parents themſelves, they would wiſh their Children ſhould be to them. Hadſt thou Children thy ſelf, thou wouldeſt expect they ſhould go and come at thy bidding, they ſhould obſerve thy beck, they ſhould be awed with thy preſence, they ſhould humbly ask thy Bleſſing, and in caſe of a default they ſhould beg thy pardon, and kiſs the rod wherewith thou chaſtiſeſt their folly; that whilſt they

they are at thy proviſion, they ſhould reſt contented with what Cloathing, Food, and Maintenance thou judgeſt to be fitteſt for them; and when they are entring themſelves into the World, they ſhould take thy conſent and counſel with them, in the choice of that way and courſe of life they deſign, or that Conſort they intend a Marriage with: and therefore thou art beyond diſpute concerned in theſe Particulars to give proof thy ſelf of thy obedience to thy Parents.

The undutifulneſs of Children towards their Parents is oftentimes requited by God in kind by the heavy Plague of undutiful Children.

(2.) I will next inſtance in the Authority of Maſters over their Servants. What, I pray, is the good quality that every Maſter wiſheth and looketh for in his Servant, but Obedience? *Serverum hic contemptus maximus eſt, ſi non faciant quod jubetur*: This is the greateſt contempt Servants are capable of, not to do what is commanded them; for the very notion of a Servant ſpeaks dependence upon the will and pleaſure of another. Let Servants therefore ſup- Salvian, l. 2.

poſe themſelves a while in their Maſters place, and put the queſtion home to their own Conſcience, what kind of Servants they would then wiſh to themſelves; and ſuch let them be to their own Maſters. This would ſpeak out to them as fully as the expreſs command
Eph. 6. 5,6,7. of the Apoſtle, "Servants, be obedi-"ent to them that are your Maſters ac-"cording to the fleſh, with fear and "trembling, in ſingleneſs of heart, as "unto Chriſt: not with eye-ſervice, as "men-pleaſers; but as the ſervants of "Chriſt, doing the will of God from "the heart, with good will doing ſer-"vice as to the Lord, and not to men.— For who would allow of ſuch a Servant, the motions of whoſe labour, and induſtry, and obedience kept pace and time only with his Maſters eye; whoſe duty and diligence are ruled wholly and altogether by his Maſters obſervance, who doth not his work out of love and conſcience, but fears more to be taken idle and negligent, than to be ſo indeed?— This would ſpeak out as much as the Exhortation *S. Paul* commiſſions *Titus*
Tit. 2, 9,10. to give Servants, "That they be obedi-"ent to their own Maſters, and pleaſe them

"them well in all things, not anſwering "again, not purloining, but ſhewing all "good fidelity, that they may adorn "the Doctrine of God our Saviour in "all things.—— For who is there but abominates unfaithfulneſs, croſsneſs, ſawcy replies and anſwering again in Servants; when in ſtead of doing their duty chearfully and conſcionably, they parly, and mutter, and debate upon the Commands given them, or echo back the laſt words of their Maſters Admonitions and Reproofs, as if they intended to fling them in his face again?

(3.) Come we next to the Authority of Princes over their Subjects, and Magiſtrates over thoſe who are under their reſpective Juriſdictions; where indeed the caſe is ſo much the ſame as between Father and Children, Lord or Maſter and Servants, that both the ſame Names are communicated to them, and the ſame Commands interpreted of them.

Could Subjects but once impartially ſuppoſe themſelves in the place of their Princes, having a charge from God to provide for the welfare and ſecurity of the People, and that charge clogg'd with

with many difficulties in the performance of it, with many an interruption to their private ease and quiet, with many an hazard of their Life and Persons, they would certainly learn to think the Obedience of Subjects highly reasonable: and, whereas an upstart Generation hath been very eager to snatch from their Prince all manner of Power about the ordering of Religion, they would questionless be of another mind.

Religion is the chiefest Policy in order to a Kingdoms happiness; Religion is the chiefest means of God's Honour in the World; Nothing moves men so violently as Religion doth: Nothing therefore can do more harm and mischief than false perswasions about Religion, false Doctrines spread abroad under the colour and pretence of Religion. How then can any Prince give account of himself to God, whose Minister he is in the World; or how can he secure the Honour of God, and the Interest of his People, yea the Crown upon his own Head, where the Power of Commanding and forbidding in Matters of Religion is denied him, or taken from him?

him? Certainly no conſidering Subject would be willing to this, were he in his Princes place. What good Parent would not take it ill to be abridged of the Power of Religiouſly Educating his own Children? What good Maſter would not take it ill to be reſtrained from this in his Family? And yet the furious Zealot will deprive his Prince of that poor degree of Authority, which himſelf is willing to uſurp as a Father or Maſter, nay, it may be, where himſelf is neither Father nor Maſter, in his Princes Dominions. The conſcientious Rebel (ſuch I mean who pleads Conſcience for his Obſtinacy and Rebellion) labours to ſalve all by the diſtinction of Civil and Religious Obedience: Obey his Prince he will in Civil Matters, (though here too ſometimes 'twere well if he were more civil in his Obedience) but in the Matters of Religion, ſaith he, what hath the Prince to do to command? Every one muſt follow the light of his own Conſcience. A moſt dangerous Principle, that tends to the undermining and ſubverſion of all Order in Societies. And 'tis very obſervable, that the moſt eager Aſſerters of this univerſal

universal and unbridled Liberty to Private Spirits in Matters of Religion, whensoever themselves have mounted into Authority, have seen a plain necessity of curbing and restraining it by Laws and Power.

If then Subjects were once disposed to do to their Princes as themselves, were they in their room and stead, would desire to be done unto, they would questionless approve themselves most ready and dutiful, not only in Civil Obedience, as 'tis call'd, to the expence both of their Blood and Fortunes for the Publick welfare, upon their Princes commands; but in a Religious Obedience also, welcoming and observing the Publick Orders for God's Worship and Honour, which are not plainly contrary to some Divine Command, they would stick at the doing nothing enjoyned them, but that the doing whereof were apparently sinful, the transgression of some known Law of God: and were the matter it self doubtful, they would judge it equal for the weight of Publick Authority to turn the Scale; they would determine, that in such matters where they must ven-

venture to err on the one ſide or on the other, 'twere beſt for them to take the ſurer ſide; that ſide, I mean, which, beſides the equality and probability of Reaſons to counterbalance ſuch as are laid againſt them, hath the overweight of Authority, requiring Obedience, by vertue of God's general Command, in all things that are not manifeſtly ſinful: For certainly the Publick Peace and Quiet cannot be upheld and provided for with a more limiting determination.

The ſame Rule obligeth inferior Magiſtrates to be as truly obedient to the Supreme, as they expect the meaneſt Subject ſhould be to them. Inferior Magiſtrates ſtand in a double capacity, the one of Governours, the other of Subjects. Governours they are, according to the extent of Power communicated to them over thoſe that are under their Charge and Juriſdiction: but Subjects they are themſelves ſtill, in reference to the Higher Powers by whom they were ſent, and from whom they receive their Commiſſion and Authority. 'Tis in an Army no leſs a Crime for any Officers to oppoſe and diſobey their General, than for Common Souldiers to oppoſe and

and disobey their respective Officers; and 'tis no less a Crime for the General himself to oppose and disobey his Prince, from whom he hath his Commission, than for any of his Officers to oppose and disobey him: Nay, the crime of disobedience is still the higher, according to the eminency of the Authority disobeyed and opposed. And the truth is, that which aggravates the contempt shewn to the meanest Officer in a Kingdom, is the violation of some or other degree of Authority communicated from the highest, though through divers hands, unto him. There is no man but expects as much to be obeyed himself by the Officers whom he commissions and employs, as they can do by any over whom some measure of Authority is delegated to them. A Noble-man justly looks for as true observance from the Steward of his Houshold, as he doth from the meanest Servant under him.

Were this Lesson therefore of doing as we would be done by, inwardly digested, there would be no danger at all of the Rebellion of Subordinate Powers against the Supreme and Sovereign, nor indeed

indeed of any Subjects againſt the Subordinate Powers ſent and placed by the Supreme over them.

(4.) My next inſtance ſhall be in the Authority of Prieſts and Miniſters over their People, Spiritual Paſtors over their Flocks, the Congregations committed to their care, inſpection, and government. And here I will not meddle with that ſhare of Authority which is derived purely from the Supreme Magiſtrate to them; wherein yet they are as dutifully to be obeyed, as any other Officers commiſſioned and employed by the Prince: but with that ſpiritual Obedience which is due unto them, by vertue of their ſpiritual Authority derived from Chriſt himſelf. Such as that which S. *Paul* commends in his *Corinthians* towards *Titus*, and which endeared *Titus* his affections unto them: "His inward "affection, ſaith he, is abundant towards "you, whilſt he remembreth the obedi-"ence of you all, how with fear and "trembling you received him; *viz.* out of reverence to his ſpiritual Function, Power, and Authority. 2 Cor. 7. 15.

'Tis not now an external Reverence I am pleading for, the Cap and Knee, cour-

courteous Salutations, good words, an outwardly reſpectful demeanour towards Gods Clergy. 'Tis uſual with People to ſuſpect ſuch Pleas as the iſſue of their Author's pride and ambition; and he is of a poor, mean, and unworthy ſpirit, who ſets any great value upon thoſe trifles and formalities. But the thing I aim at is more ſubſtantial and weighty; ſomething without which our Office loſeth much of its proper effects and ſucceſs in the World; ſomewhat, by the denial of which our People offend God, and wrong their own Souls, tranſgreſſing theſe and the like plain Commands and Exhortations of Holy Writ; "We beſeech you, bre-
1 Theſ. 5. 12, 13. "thren, to know them which labour "among you, and are over you in the "Lord, and admoniſh you, and to e-"ſteem them very highly in love for
Hebr. 13. 17. "their works ſake. "Obey them which "have the rule over you, and ſubmit "your ſelves; for they watch for your "ſouls, as they that muſt give account, "that they may do it with joy, and not "with grief; for that is unprofitable for
Mal. 2. 7. "you. "The Prieſts lips ſhould keep "knowledge, and they ſhould ſeek the

"Law

"Law at his mouth; for he is the mes-
"senger of the Lord of Hosts. "Let a 1 Cor. 4. 1.
"man so account of us as of the Mini-
"sters of Christ, and Stewards of the
"Mysteries of God: I might add, as
Embassadors of Christ; for so the Apo-
stle elsewhere, "Now then we are Em- 2 Cor. 5. 20.
"bassadors for Christ, as though God
"did beseech you by us, we pray you
"in Christs stead.—— Be the person of
the Minister what it will, his Authority
is to be considered and reverenced:
That of our B. Saviour extends to the
very worst; "The Scribes and Pharisees S. Mat. 23. 2, 3.
"sit in *Moses* Seat, all therefore what-
"soever they bid you observe, that ob-
"serve and do; but do not ye after
"their works, for they say and do not.
The Vices of their Persons you must be-
ware of; but the Authority of their
Place and Function is still to be heeded
by you.

It hath been almost the ruine of the Protestant Church, upon a deadly dislike of Popish Tyranny, to cast off this yoke of Christian Obedience; and it was several years since considerately pronounced by a grave and reverend Divine, now with God, That an open, malapert, Dr. Jackson, l. 2. c. 9.

malapert, scoffing disobedience to all Ecclesiastick Power, professed by the meanest, and countenanced by many great ones of the Laity, is a sin that to all that know Gods Judgments, or have been observant to look into the days of our Visitation, cries loudest in the Almighties ears for vengeance on this Land.—— We, I confess, of the Clergy do sometimes, by our vain and sinful lives, too much forfeit our credit and Reputation among the People, and expose our Authority to the contempt and despising of the disobedient, when we live in such sort as he on whom Sir *Thomas More* jested, That he would not for any good hear him say the Creed, lest he should take it for a lie coming out of his mouth. But whatever be, as hath been said, our personal miscarriage, that will not absolve our People and Hearers from the guilt of their disobedience, in contemning or disobeying that Authority from whence we have our Commission, and in the Name whereof we propound Divine Truths to them. Thus "far at least they ought to obey, to be- "lieve what he delivers in the Name of "God for a Divine Truth, as such, un-

"less

"leſs they know the contrary, or till "they have taken the pains to examine "it; to ſet about the Duties which he "calls them to, and to ſhun and avoid "the Sins he warns them of; remem- "bring that he is to them the Meſſenger "of the Lord of Hoſts, the Embaſſador "of the living God, ſpeaking in Chriſt's "ſtead; and ſo the contempt of their ſlighting of, and diſobedience unto him, will be interpreted as done unto Chriſt himſelf; for ſo he hath ſaid of and to his Miniſters, "He that heareth S. Luk. 10. 16. "you, heareth me; and he that deſpiſeth "you, deſpiſeth me; and he that deſpi- "ſeth me, deſpiſeth him that ſent me.

'Tis ordinary for People here to make the Exception againſt their Teachers Life; or to pretend, that he may go be- yond his Commiſſion; or to alledge, that they are not convinc'd there is any expreſs command from God for ſuch things as he delivers, and preſſeth on them in God's Name, *&c.*

But 'tis well replied here, That al- Vide D. Jack- though a man ſhould know a Conſta- ble, or ſome greater Officer, pretending Commiſſion from the King, to be a no- torious lying Knave, or treacherous ſon ut ante, l. 2. c. 9.

Companion, yet were it not the safest way to tell him that he lied, when he charged him to obey him in the King's Name, nor to make a scoff of his Authority, or to reply he would not believe he had any, because he might abuse himself and it at other times: If so he do at this time, he may answer it before his Betters hereafter; but in the mean while it were best for the Party commanded to obey him, till he be certain that he did either feign Authority where he had none, or else abuse it in this particular. And if Officers should not be obeyed in the King's Name, until men sought out the truth, whether they had a lawful Commission, or but a counterfeit one; or whether they did not exceed and go beyond their Commission, the King's Majesty would want a great deal of necessary Service, and the Common-weal be at an ill pass for the continuance of Publick Peace.

Now, as my Author excellently adds, did most men fear God as much as men, or the Son of Man, the Judge of quick and dead, as much as earthly Judges, they would not so often withdraw their neck from the yoke of Christian Obedience

ence (being charged to undertake it in Chriſts Name, and as they will anſwer it at that dreadful day) upon ſuch ſilly exceptions as they do. Be the Miniſter as they liſt to make him for his life, it hath pleaſed God to make him his Meſſenger, his Officer to demand Obedience of them; and ſhall it ſerve their turn to ſay, We will not believe that God ſent him with this Meſſage; or ſure he goes beyond his Commiſſion; when they know nothing to the contrary, but only will take occaſion from his Perſon to diſcredit his Doctrine, if it controul them in the purſuit of worldly affairs, or croſs and gainſay their humours and pleaſures.

Thou replieſt, it may be, thou ſeeſt no evidence that Chriſt commands thee. But doſt thou abſolutely and infallibly know that he doth not call thee at this time to try thy Obedience in this particular? If not, how wilt thou anſwer thy Judge, when thou ſhalt appear before him, why thou out of the ſtubbornneſs of thy heart didſt more reſpect thy private gain or humour, than his heavieſt diſpleaſure? Should thy anſwer ſtand for good, when thou ſhalt ſay to

his Messenger, 'tis more than I know that Christ commands me; then should the damned be justified at the day of Judgment, when they shall truly reply, they knew not that ever Christ did supplicate to them *sub formâ pauperis*, "Lord, when saw we thee an hungred, "or athirst, or a stranger, *&c.* Most of them questionless had less probabilities to believe this in their life time, then thou hast now to perswade thee of this particular: For thou mightest have known that God had commanded thee by thy Pastor, unless thy bad desires and corrupt affections had made thee blind. But neither shall theirs nor thy ignorance herein help; for ignorance, which is bred of bad desires, corrupt affections, or greedy appetites, brings forth hardness of heart and infidelity; so that "seeing thou shalt not see, and hearing "thou shalt not hear, nor understand the warnings for thy peace, because thou hast formerly shut thine ears at thy Pastor's Admonitions, or raged at his just Reproof; and the Law of God binds thy Soul, upon greater penalties and better hopes than all the Laws in the World beside could bind thy Body (even

(even upon the hope of everlaſting life, and the penalty of everlaſting death) to lay aſide all carnal ſelf-love, and all worldly deſires, for the finding out of the true ſenſe and meaning of it, as well as to obey it when thou haſt known it; and when any point of Doctrine or Practice in general or particular is commended to thee by thy Paſtor, God's Word doth bind thee to ſearch with all ſobriety and modeſty the truth and force of all the motives and inducements which he ſhall ſuggeſt unto thee, all private reſpect laid aſide, leſt thou become a partial Judge of evil thoughts: and if thou canſt not find better Reſolution, it binds thee to rely upon his Authority, and that ſo much the more, as thou haſt more perſwaſion of his fidelity and ſincerity alſo.

I have digreſſed the rather in this point, becauſe I look on this as a chief and principal reaſon why we ſo much beat the air, why the Labourers in Gods Harveſt do gather the wind, why *Paul* doth plant and *Apollo* water to no purpoſe, *viz.* We are not believed and received as the Stewards and Diſpenſers of the Myſteries of God, as the Meſ-

ſengers and Embaſſadors of God, ſent and appointed by him to teach his Will and preſs his Commands, to reprove, and admoniſh, and exhort in his Name. No more is allowed to a Miniſter by the generality of People, than what they would to a ſtranger, to any inconſiderable perſon in the World, who ought to be believed and obſerved by them, in whatever carries the expreſs face and ſtamp of a Divine Command viſible in its Countenance.

But that whereby I am to preſs this Obedience here, is the Rule of our Bleſſed Saviour. Were you in our ſtead, had you, as we have, the care of inſtructing, informing, and admoniſhing others committed to you; did you watch for their ſouls, as they that muſt give account; were you appointed the Miniſters and Vicars of Chriſt among them, you would certainly expect they ſhould reverence your Authority, they ſhould hearken obediently to your Doctrine, they ſhould never dare to reject or ſlight it, but upon clear evidence to the contrary; they ſhould ſet themſelves about the doing thoſe good things in particular, which in the Name of God

you

you recommend to them in order to their eternal Good, and decline thoſe evil and vicious courſes in particular, which you reprove them for, and admoniſh them to leave and forſake. You would not take it well, that ignorant Perſons ſhould give you the lie in Points whereof they are no capable Judges. 'Tis true both of Scholars and Chriſtians, *Oportet diſcentem credere*, Learners muſt at firſt believe and receive on truſt what is delivered to them, till they are able themſelves to gainſay upon knowledge, and evince the contrary. What School-maſter would not ſeverely rebuke and chaſtiſe the ſawcineſs of that Child who ſhould oppoſe the Rules he underſtands not, in ſtead of receiving and admitting of them on his Teachers Authority? What Pilot would not condemn and chide thoſe pragmatique Paſſengers, who having themſelves no skill in Wind and Weather, in Stars or Compaſs, ſhould yet boldly intrude into his place, and teach him how to ſteer the Ship.

Men do not certainly as themſelves would be done by were they in their Miniſters ſtead, when in a doubtful and

ambiguous matter, which themselves are not able to examine or look into, his Authority may not determine, or at least move them to an impartial weighing of those Arguments, and Motives, and Considerations which in Gods Name he propounds to them; when his Reproofs and Counsels can find no entrance; when they will not so much as draw near to the place appointed for their instruction by him, or if they are there, trifle away their time in other matters than a diligent attention to what is spoken to them by the Messenger and Embassador of the Living God.

Prov. 25. 12. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear, saith *Solomon*: But 'tis the disobedient ear that renders all Reproofs impertinent and misplaced, makes them lose their grace and efficacy.

Why do we preach, if not to be believed and obeyed by our Hearers? And wo is to us if we preach such things as are not fit to be believed and obeyed by you. But obeyed we cannot be, unless we are first believed, and believed we cannot be understandingly, unless we are

are firſt heard and attended to. So then you muſt give proof of your Obedience, firſt by coming to Gods Houſe, where you may be inſtructed; and when you are there, by reverent attending on the Teacher, and not rejecting what he offers to you from God, without full and clear evidence to the contrary; and when you are gone home, by an impartial examination of that which ſeemed at the hearing of it moſt doubtful to you, and a practice according to whatever goodneſs you have been perſwaded and directed to. And all this is no more than what is moſt juſt and equitable in order to your own good and ſalvation, a due you owe to the Authority of your Miniſters Place and Office, and what, if you could once ſuppoſe your ſelves but in his room and ſtead, you would judge moſt fitting to be done.

Were the Miniſters of God obeyed and reverenced by us, as by vertue of this Rule they ought to be, the diſorders and exorbitances of private ſpirits would ſoon be reduced to an humble compliance with all good, uſeful, or innocent Appointments; and the higheſt Cenſures of the Church would ſtrike more

more dread on People than they now do: Men would be afraid of being sentenced by the Ministers of Christ as cut off from the Communion of Saints, and so all visible Title unto Heaven.

(5.) I will instance a little in the Superiority and preeminence of the Ancient above the Younger, according to that Law of God given to the *Israelites*,

Levit. 19. 32. "Thou shalt rise up before the hoary "head, and honour the face of the old "man. These are in a special manner the Image of God, as he is the Ancient of Days; their long life hath learnt them much experience, and that experience is the way to wisdom:

Job 12. 12. "There is wisdom with the Ancient, "and in multitude of years is under-"standing: And therefore some veneration, the signs and tokens of reverence, are a natural due to old men. 'Tis a woful degeneracy which the Prophet *Isaiah* points at, when he saith,

Isa. 3. 5. "The child shall behave himself proud-"ly against the ancient, and the base "against the honourable: A degeneracy twere happy the World had never been acquainted with. There is no aged person but thinks he deserves some re-

reverence from the younger; we our ſelves, when we come to be old, ſhall expect as much, and therefore moſt ſhameful 'tis we ſhould need to learn this piece of good manners: But moſt of all abominable, that any ſhould deſpiſe and mock at the ordinary infirmities which attend upon Age, eſpecially in their own Parents. 'Tis extremely unworthy, when they will not give the Ancient leave to ſpeak, or ſport at their uſeful Admonitions, till they come by years to ſee their own folly; but more odious ſtill, when they revile them for the weakneſſes incident to their Age; and moſt inhumane and barbarous, when they will not bear and relieve, as they are able, the infirmities of thoſe aged Parents who brought them into the World, pitied and provided for them when they were weak and unable to provide for themſelves, and gave, it may be, that Staff out of their hands, whereby they are at laſt, in the decay of their Age, beaten themſelves.

Whoever they are that deal thus with the Ancient, may look themſelves hereafter to be ſo dealt with by Youth of an inſolent and rude behaviour; and then

then they will remember ſadly this wickedneſs of their youth; this ſin of their youth will take hold of them.

Prov. 23. 22. "Hearken to thy Father that begat thee, "ſaith *Solomon*, and deſpiſe not thy "Mother when ſhe is old. This we ſhould learn of our ſelves, if we conſidered what we our ſelves, after ſo long a life in the World, ſhould expect from Youth, our own Children more eſpecially.

But whilſt I ſpeak of this, what muſt we conclude of ſuch Novelliſts both in Church and State, who deſpiſe and diſparage, oppoſe and riſe up againſt whatever Conſtitutions the Wiſdom of the Ancients have made, for Decency and Order, Peace and Devotion, the promotion of Piety, and the ſecurity of the Common Welfare and Happineſs? This is Pride notorious, and beyond all Appology.

I might proceed farther to urge the reſpect of reverence which we owe to any others that are above us in the gifts of Mind, or the outward good things and Riches of the World; but it ſhall ſuffice to have inſtanced thus far, by way of declaration of the fifth Particular.

SECT.

## SECT. XI.

SIxthly, The ſame Rule obligeth us to all the poſitive Acts of Juſtice towards others ſince we deſire and expect that others ſhould be ſo juſt to us.

The Negative part of Juſtice, *i. e.* To do no wrong or injury unto any, hath been already ſpoken to under the notion of Innocency. The Poſitive Acts of it come here to be conſidered of, whereby we do *ſuum cuique tribuere*, render unto others that which is right and due; according to that of the Apoſtle, "Render unto all their dues, tribute to "whom tribute is due, cuſtom to whom "cuſtom, fear to whom fear, honour "to whom honour; owe no man any "thing, but to love one another. Rom. 13. 7, 8.

I will inſtance,

Firſt, In the diſtributive part of Juſtice, that which concerns chiefly ſuch as are in Authority and Eminency over others, in the diſtribution of Rewards and Puniſhments where they are needful.

(1.) This Rule will train them up to the Rewarding part of Juſtice. 'Tis the great

Charron of Wiſdom, p. 399.

great defect in Diſtributive Juſtice, as it is commonly practiced in the World, that it puniſheth only, and rewardeth not: 'Tis lame of this Right hand, and enclineth only to Puniſhment. The greateſt favour men uſually receive from it is Indemnity, a Pay too ſhort for them that deſerve well. But this is that which every one naturally deſires and expects, that his good works towards the Publick, his uſefulneſs and ſubſerviency to the Common Good, be anſwerably acknowledged and rewarded. Gratitude is an undoubted branch of Juſtice; and *Seneca* brands the contrary Vice for intolerable and unſociable: *Grave vitium intolerabile, quod diſſociat homines.* Now men in Place and Authority are the Diſpenſers of the Publick Thanks and Gratitude for Good offices and Deſerts, and therefore ſtand obliged accordingly to diſtribute Honours and Rewards for the encouragement of Well-doers. There is none that deſerveth well, but, though he act not purpoſely and only for Reward, and can be content to do well though he miſs of it, yet he reaſonably hopes and expects ſome grateful return pro-

Seneca.

por-

portionable to the degrees of his Merits.

(2.) This Rule leads alſo to the Puniſhing part of Juſtice, when there is need for it. At the firſt view indeed it may ſeem otherwiſe; for what Malefactor is there who deſires to be puniſhed, who would be puniſhed if he could help it? And therefore one would think, if the Judge dealt by him as he would be done by himſelf in his caſe, he ſhould ſpare and acquit him, in ſtead of condemning and puniſhing of him. But here we muſt call to mind what was premiſed in the explication of our Rule, to wit, that we are to underſtand it of no other Will but that which is regular and well-ordered, and complies with the Dictates of religious and ſober Reaſon. Now if the deſires and expectations of the Malefactor were ſuch, he could not but will the Corrections and Puniſhments which are for his own amendment, or for the Publick good, the warning and ſafety of others. Punitive Juſtice is really a Branch of Goodneſs, aiming at the Offenders reformation where the caſe will allow it, and the Common Good, to caution

and

and terrifie others from imitating ſo bad an example, leſt they ſhare in the like ſhame and puniſhment. It may be ſo, I confeſs, that the Common Good may prove inconſiſtent with the Private and Particular Good of the Offender. A Murderer or Traytor, for inſtance, that hath forfeited his Life to Juſtice; the Common Good requires that Juſtice ſmite him with her Sword; his Particular Good, that he have a longer time of Repentance vouchſafed him; and were the Judge in his caſe, he would no queſtion wiſh the later for himſelf. What therefore muſt he do here? I anſwer, What he can, to promote the real good and repentance of the Offender; but yet the Common Good is far more valuable and deſirable than any Private and Particular Intereſt; and Publick Perſons, men in Authority, are to look on themſelves as Repreſentatives of the Society, whoſe Good they are to ſerve, and muſt conſequently do for it whatſoever they ſhould reaſonably expect to be done for their own ſecurity. Now 'tis unqueſtionably for the good and benefit of the whole Community, that inſolent, ſtubborn, and notorious Offenders

fenders be put to open ſhame and puniſhment. A private and perſonal pity in this caſe is the publick wrong and damage. Magiſtrates therefore are not to weigh ſo much what they would deſire themſelves were they in the Offender's room, as what they ſhould reaſonably deſire and expect, were they in the place of the whole Community and Society whoſe good their Office is deſigned to ſerve. He that ſpares a notorious Offender, gives him liberty to do more wrong and injury, and countenanceth many to follow his example, in hopes of the like impunity, to the great prejudice of the common welfare. He that ſpares a Murderer, entails Gods Curſe upon the Land; and he that ſpares a Traytor, winks at a notorious Murderer, and declares but little value for the Publick Safety, bound up in the Life and Welfare of a King or Sovereign.— But then, beſides this, the execution of Juſtice is the beſt means to ſecure the common practice of this excellent Rule, which hath ſo great an influence upon the Publick welfare; and 'tis the Magiſtrates charge and duty, in order to the Common Good, to teach

Offenders, who have certainly broken the Rule by doing wrong and injury, how ill they have done, by making them to ſuffer and ſmart for it, and ſo to warn others not to follow them in ſo doing. As no body therefore is willing to be wronged, ſo he is to diſcipline others not to be willing to do wrong, by inflicting thoſe Puniſhments which the Offender is as unwilling to undergo, as the Party offended was to ſuffer the wrong done. It were better, no queſtion, for Offenders, if ſuch Puniſhments and Corrections were more conſtantly inflicted, whereby they might be brought in time to repentance and amendment; and 'twere better for the whole Community, if the punitive acts of Juſtice were more impartially applied than they are. Certainly, could a Child chuſe reaſonably, he would rather ask the wholeſom ſeverities of Diſcipline from his Parents, than a fond indulgence of that Liberty which is like to prove his bane and undoing: And therefore when Children are grown up to years of maturity and underſtanding, they find reaſon to beſtow thanks both on their Parents and

Maſters

Maſters for this part of Nurture as well as any other. And there is as little queſtion but, would Maſtiſtrates, and thoſe who are in Authority, liſten to the cry of the Community, to the cry of Church and State, they would be more vigilant and diligent in the inflicting of puniſhment upon the Tranſgreſſors of the Laws than they are, for the ſecurity and promotion of the Common Good and Welfare.— I proceed,

Secondly, to the Commutative part of Juſtice; thoſe Offices, I mean, which concern Commutations, Contracts, and Agreements, with the like Inſtruments of Humane Converſe. And here I will declare in like manner by Inſtances how the ſeveral Branches of Juſtice are deducible from the Rule before us. And,

(1.) 'Tis a common due we owe to all men with whom we are linked together in Society, to ſpeak the truth; "Putting away lying, to ſpeak every "man truth with his Neighbour, as the Apoſtle hath it. Speech is the Key which unlocks and opens our Minds and Thoughts to each other, the chief means of all our converſe and intercourſe each with other: but lying alto- Eph. 4. 25.

gether fruſtrates and diſappoints the ends of Speech: In ſtead of acquainting others with our mind and thoughts, it deceives and miſinforms them; and ſilence is more ſociable than untrue ſpeech. We deſire other men ſhould ſpeak the truth to us, to inform and ſatisfie, and not to cheat and delude us; and therefore we are obliged our ſelves to ſpeak the truth, and not to lie unto others.

(2.) The ſame Rule trains us up to all Juſtice in Buying and Selling, ſo that the Tradeſman ſhall neither by an under-price, below what the reſt of his Occupation can live by, gain away their Cuſtom from them, nor yet inhance the price of any Commodity above the value of it, that I mean for which it may be ſold, and which is the ordinary Rate of it; ſo that the Buyer ſhall have a valuable matter for the Money which he gives, and the Seller alſo a valuable Price for that which he parts with, but neither of them make their Gains out of each others Loſſes. Every honeſt man would ſo buy as the Seller might live by him, and have a moderate and ratable conſideration for his

his Art, and Pains, and Hazards; and every one that ſells juſtly can deſire no more.

The Rule of Juſtice in all Commerce and Traffick in the World is *æqualitas accepti & redditi*, an equality of proportion between what is received and what is returned, that there be a valuable given for a valuable, which cannot be ſecured more effectually than by the Rule we are upon; The Buyer to ſuppoſe himſelf in the Sellers place, and the Seller again in the Buyers, the difference of circumſtances allowed for. The one is to ſell, not as himſelf buys, for he cannot live without ſome gains; but as he would reaſonably deſire to buy were he in his Cuſtomers room, *i. e.* for moderate and conſcionable gains: And the Buyer again ſhould willingly give thoſe moderate and conſcionable Allowances which the thing he purchaſeth, rated together with the Pains, and Hazard, and Art of the Seller is valuable for; *i. e.* ſuch as were he himſelf in the Sellers room he would deſire from another.

(3.) The ſame Rule obligeth us to all Juſtice in the performance of our

Words, Promiſes, Covenants, Contracts, or Oaths. He that promiſeth to another (be it by word of mouth or writing, it matters not) conveys away a Right and Title unto that which he promiſeth; but is deeper ſtill engaged to the performance, if he have called God in as a Witneſs to the Contract and Promiſe made by him. The good mans character is, that "though he "ſweareth to his own hurt and damage, "he changeth not: So regardful is he of thoſe Promiſes he hath ſealed by Oath, that he will perform them, though it be to his own prejudice. And certainly this Rule will train us up to make Conſcience of the ſame, to keep our Promiſes, to perform our Covenants, to make good our Words and Oathes; for this we deſire and expect from other men: we build upon their Words, we truſt to and rely on their Engagements, Bonds, and Covenants; we look they ſhould ſtand to their Agreements; we brand it for the higheſt injury and wickedneſs, for any that have given us the greateſt ſecurity upon earth, I mean an Oath, to ſhew themſelves perfidious and perjured together. But 'tis a ſhame to

Pſal. 15. 4.

ſpeak

ſpeak how much the Chriſtian World degenerates in this Point: Famous was the inſtance of that eminent Heathen the *Roman Regulus*, who being taken Priſoner of his Enemies the *Carthaginians*, and obtaining leave of them to go home to *Rome*, to treat with the Senate for a Commutation, or exchange of Captives, with promiſe if he ſped not, to return again; firſt gave weighty Reaſons to the Senate to diſſwade them from the Commutation, and then return'd back himſelf unto cruel uſage, rather than he would falſifie and violate his Faith and Promiſe.—— But we muſt renew the Pſalmiſts complaint, "Help Pſal. 12. 1, 2.
"Lord, for the godly man ceaſeth, the
"faithful fail from among the Children
"of men; they ſpeak vanity every one
"with his Neighbour, with flattering
"lips and with a double heart do they
"ſpeak.—— They lie in their hearts, when they promiſe, and after their promiſe made lie again to men in their performance; they eſteem their words but as wind, and their Covenants in writing little more than ſcribbled Papers, wherein they are not concerned. In the exacting of their Debts from others they

are like the Servant in the Parable,
S. Mat. 18. "who finding his fellow-servant that "ought him an hundred pence, laid "hands on him, and took him by the "throat, saying, Pay me what thou "owest, despising his submission, slighting his entreaties, stopping his ears to his Requests, using no forbearance, but casting him forthwith into Prison till he should pay the Debt.— But when they should come to discharge their own to others, good words at best are their present payment, "Sir, have pati-"ence with me, and I will pay you all; Forbearance is the thing they intentionally drive at, but the payment of all goes slowly on. Now, did men as they would be done by, they would not only in cases of apparent necessity forbear others upon their requests, as themselves in the like cases would desire to be forborn; but would as faithfully and seasonably pay their Debts to others, as they desire other men should discharge theirs to themselves. Every one would look upon the violation of his own Word, Promise, or Oath, with as evil and censorious an eye, as he doth on the unfaithfulness of others.

Here

Here let me drop a Remarque upon the notorious injuſtice of ſuch who have plighted their Faith to each other in the ſolemn Promiſes and Precontracts of Matrimony. For either of them to fail, without a mutual Releaſe, is an injury the Heathens would bluſh at: And they need no more to excite them to be honeſt and punctual each with other, than the conſideration of what the one Party expects and deſires from the other. How ill would he that breaks his Faith have taken it, ſhould ſhe have broken hers firſt? And the ſame may be ſaid of the Woman. Beſides that in this caſe the injury is valuable not only according to the prejudice reſulting from this unfaithfulneſs, but according to that degree of affection which the Party is engaged in with whom the Faith is broken.——To this I will yet add one other. I would to God it were eſpecially laid to heart by men, how indiſpenſibly they ſtand obliged to their Sovereign by vertue of the Oaths of Supremacy and Allegiance ſworn by them; and that all Officers would impartially conſider how ſtrongly they are engaged by the reſpective

Oaths

Oaths taken by them at their entrance upon their Offices, and then, I am ſure, a diſcharge of the ſame would be look'd upon as an undeniable Branch of Juſtice, which they would as readily ſet themſelves about, as they require and expect any others ſhould do about the performance of what they ſwear to. But becauſe of the monſtrous breach of Oaths, this horrid diſhoneſty, injuſtice, and perjury, the Land mourneth.

(4.) The ſame Rule teacheth us to be true and faithful in all our Truſts; for that we deſire and expect from others our ſelves. Now,

(1.) Every mans Calling and Office is his Truſt. We expect men ſhould be both skilful and faithful in their Callings and Imployments; and therefore ſuch ſhould we approve our ſelves to be.

(2.) He that leaves another a pledge of his Fidelity in the performance of his Contract, as a Truſt to be returned again upon the performance, may after that performance challenge the ſame in the nature of a *Depoſitum*, to be rendred and reſtored again without hurt or impairing; for thus we expect other men ſhould deal with us.

(3.) He

(3.) He that commits his Secrets to another to be concealed, admits him to a Truſt which he is not to violate. "Diſcover not the ſecret of another, ſaith *Solomon*. This diſcloſing of Secrets, however common it be in the babbling Age wherein we live, is the higheſt affront and injury to Friendſhip imaginable, the bane of Amity, and no man is willing to be ſerved ſo himſelf. 'Tis ſuppoſed always, that nothing is to be communicated by way of Secret, which tends to Treaſon and Conſpiracy; for in this caſe to conceal is to partake of the Guilt, and become a Partner in the Iniquity. Prov. 25. 9.

(4.) The Executors and Adminiſtrators of the Goods of the Deceaſed have a great Truſt lying upon them, by vertue of the Will of the Deceaſed; and the Will of the Deceaſed hath always been eſteemed a moſt ſacred Band of Fidelity. The laſt Truſt we can leave with any, is the Execution of our Will and Pleaſure when we are gone hence; and though the Parties that have left the Truſt are in no capacity, it may be, of taking cognizance of the performance, yet we may reckon with our ſelves, that

God

God takes ſo much the more notice of it, and will exact ſo much a ſtricter account at the hands of thoſe who are concerned: And they who preſume to rob the Dead, or thwart their laſt Will and Pleaſure, ſhould, methinks, have the Ghoſts of their departed Friends continually haunting of their Phanſies, and upbraiding them with their injuſtice, unfaithfulneſs, and breach of truſt? Who would be thus dealt with himſelf? Nay, it would add to the diſſatisfaction of our Spirits at our deceaſe did we not confidently rely upon the faithfulneſs of others in the obſerving of our laſt Appointments.

Of the ſame nature are Feoffees intruſted with the Conveyance of Lands unto Pious uſes; only their injuſtice is the more aggravated by the injury they do the Poor, and their impiety towards God, as well as their contempt and unfaithfulneſs to the Wills of the Dead.

(5) To theſe might be added Tutors and Guardians, who are intruſted with the Perſons and Eſtates of others during their Minority. Governors and Protectors in like manner with their Infant Prince; and they who become Sponſors

Sponſors and Sureties to the Church at the Baptizing of Infants, to ſee to their Inſtruction and Education in order to a Vertuous and Chriſtian Life.

The violation and breach of Truſts is an inexcuſable Branch of Injuſtice, which we our ſelves would be moſt ready to exclaim againſt in others; and therefore Fidelity in every Truſt committed to us, is a piece of Juſtice we are by this Rule to charge our ſelves withal.

Laſtly, to mention no more, 'Tis a point of Juſtice to render Tribute and Cuſtom to our Governours, in order to their Honourable Maintenance, and for the defraying of the great Expences of their Place, and the ſupplies of the emergent neceſſities of their Government; to render Tribute and Cuſtom, as well as Fear, Honour, and Obedience; and this we ſhould expect and look for our ſelves, were we in their room.

But this may poſſibly be referr'd to the peformance of our Contracts and Oaths, or the payment of our Debts, or that Obedience I ſpake before of as due to our Superiors: And therefore I will add no more of it.

SECT.

## SECT. XII.

SEventhly, To draw towards a Concluſion, We are by this Rule obliged to all the acts of Love and Charity unto others; & this I ſhall demonſtrate, as I have done the foregoing, by ſeveral Inſtances that are moſt properly to be referr'd unto, and ranked under this Head. And,

(1.) I will begin with the common act of Love and Charity, I mean, Pity and compaſſion towards, ſympathy and fellow-feeling with the afflicted and diſtreſſed; a due conſideration of, and being affected with the ſufferings and calamities of others. "Remember them "who are in bonds, ſaith the Apoſtle, "as bound with them; and them which "ſuffer adverſity, as being your ſelves "alſo in the body; *i. e.* as being your ſelves Members of the ſame Body, and dwelling in like manner in a Body ſubject to the very ſame evils and calamities: So remember them therefore in their bonds and adverſity, as you would deſire your ſelves in a like caſe to be remembred. 'Tis natural for us in the time

Heb. 13. 3.

time of affliction to covet and be pleaſed with the pity and commiſeration of others; the yearning of their bowels and expreſſion of their compaſſion towards us, is as a Cordial to our ſpirits, and eaſeth us in a great meaſure and degree of our burden: But on the contrary, 'tis a vexation and trouble, ſometimes beyond other troubles, not to be regarded and ſympathized with. In ſuch caſes we are ready to ſigh forth the Churches Lamentation, "Is it nothing Lam. 1. 12.
"to you, all ye that paſs by the way?
"Behold, and ſee if there be any ſor-
"row like to my ſorrow, wherewith
"the Lord hath afflicted me in the day
"of his fierce anger. We are apt to cry out with *Job*, "Have pity upon Jod 19. 21.
"me, have pity upon me, O my friends;
"for the hand of God hath touched
"me. Nothing cuts and wounds more, than when others, inſtead of condoling our ſtate, add affliction to our affliction, by their cruel hard-heartedneſs, neglects, diſdains, and deriſions: We then complain with the Pſalmiſt, "Reproach hath broken my Pſa. 69. 20, 21.
"heart, and I am full of heavineſs, and
"I looked for ſome to take pity, but
"there

"there was none; and for comforters, "but I found none. They gave me also "gall for my meat, and in my thirst "they gave me vinegar to drink; *i. e.* vexation where I expected comfort. That was the great aggravation of *Job*'s tryals, "He hath put my brethren "far from me, and mine acquaintance "are verily estranged from me; my "kinsfolk have failed me, and my fa- "miliar friends have forgotten me: "they that dwell in mine house count "me for a stranger, I am an alien in "their sight.——We bear those com- mon desires of being pitied by others in our calamities and sufferings, about us, which will upbraid and reprove us, if we do not in like manner take pity upon others.

Job 19. 13, 14, 15.

Such was the sympathy of S. *Paul*'s spirit with all the Churches of Christ, that he said of himself, "Who is "weak, and I am not weak? who is "offended, and I burn not. *Quæ Eccle- sia adfligitur & ego non adfligar? Quis est cui offensa objicitur in viâ pietatis, ut non ego urar?* What Church is afflicted so, as I am not afflicted for and with it? Who is there scandalized in the way of piety,

2 Cor. 11. 29.

Grot. in loc.

Piety, and I am not extremely troubled for it? for ſo the word [*burn*] is taken figuratively *pro animi cruciatu*, for vexation of ſpirit. *Uro hominem*, in *Terence* is as much as, I vex or nettle the man.

The good Courtier *Nehemiah* was very inquiſitive after the ſtate of his Brethren the *Jews* left in Captivity, and of *Jeruſalem*; and however he was himſelf of a chearful temper (for he had not been before-time ſad in the King's preſence, as he ſaith of himſelf) yet, when he heard of their great affliction, reproach, and miſery, "his heart "was ſorrowful, and his countenance "changed, and he ſate down and wept "and mourned certain days, and faſted "and prayed before the God of Hea-"ven. Theſe were the manifeſtations of his compaſſionate diſpoſition. Neh. c. 1. c. 2.

But they are inhumane with a witneſs, who, in ſtead of ſympathizing and condoling with, deride and make a mock of others ſufferings, as if it were an acceſſion to their joy that others were troubled. "Rejoyce not, ſaith "*Solomon*, when thine enemy falleth, "and let not thine heart be glad when "he ſtumbleth, leſt the Lord ſee it, and "it diſpleaſe him. Prov. 24. 17, 18.

(2.) The Apoſtle ſaith, "Rejoyce
Rom. 12. 15. "with them that rejoyce, as well as
"Weep with them that weep: And
the ſame Rule will train us up to both,
Bonis proximi congaudere & de triſtibus dolere. as well to delight in, and be glad of the
happineſs of others, as to commiſerate
them in their afflictions: for we there-
fore condole the miſery of others ſin-
cerely, becauſe we wiſh them well;
and whom we wiſh well unto, we ſhall
take pleaſure proportionably in the
well-doing of, we ſhall be glad to hear
the tidings of their felicity. Thus moſt
certainly we would have other men to
S. Luk. 15. do to us. The man in the Parable that
found his loſt Sheep, not only laid it on
his ſhoulders rejoyeing, but, when he
came home, "call'd together his friends
"and neighbours, ſaying unto them,
"Rejoyce with me, for I have found my
"Sheep which was loſt. The woman
alſo that had found her loſt piece of Sil-
ver, called together her friends and
neighbours, ſaying, "Rejoyce with
"me, for I have found the piece which
"I had loſt. The Father, in like man-
ner, of the Prodigal, after his return
commands his ſervants to bring the fat-
ted Calf and kill it; and, "Let us eat,
"ſaith

"saith he, and be merry; for this my "Son was dead and is alive again, was "lost and is found.

So far would we have others from envying and repining at our happiness, that we desire they should congratulate and rejoyce together with us for it. Did we therefore regard other men as our selves, their happiness would be esteemed by us as part of our own, after the same sort as each Member shares in the health and welfare of any one in the Body. That's S. *Paul's* observation, "The members should have the "same care one for another, and whe- "ther one member suffer, all the mem- "bers suffer with it; or one member "be honoured, all the members rejoice "with him. The practice of this Rule would put out the envious eye, and rid the world of those many discontents and murmurings which Persons of an inferiour rank, degree, and desert are too apt oftentimes to entertain against those that excel them, or are preferr'd before them. This would be a rare expedient to add to the happiness of every one, by all the accessions of happiness which accrue unto any; because it

1 Cor. 12. 25, 26.

Unius corporis membra ut intelligamus nos ipsos accepisse beneficium cum beneficium præstitimus proximo, nos læsos cum nocitum est fratri. *Erasm. Enchir. Mil. Christ.* p. 145.

would discipline every one to rejoyce and take pleasure in the happiness of another, which many now wax lean and pale with discontent at. It would
Erasm. Ench. Mil. Christ. p 141. instruct men, as hath been said, *Omnium commodis perinde ut suis aggratulari, omnium incommodis non secus quam suis indolere*; to congratulate the good fortunes of others as their own, and lay to heart their calamities no otherwise than their own.

(3.) The same Rule obligeth us to the Charity of an hearty forgiveness of all those injuries and wrongs which others, through infirmity and passion, have done unto us, or for which they profess themselves sorrowful. This is that we all desire and hope for from God Almighty our selves, and miserable were we without the assurance of it; and yet we are given to understand, that there is no grounded expectation of this from God, unless we forgive others al-
S. Mat. 18. 35. so; "Our Heavenly Father will never "forgive us, if we from our hearts for-"give not every one his brother their "trespasses. Nor is this limited to once, or twice, or thrice, or seven times;
ver. 21, 22. but, as Christ said unto *Peter*, "Till se-"venty

"venty times ſeven, *i. e. toties quoties*, as often as he ſhall chance to offend, and ask forgiveneſs at thine hands. And this is the meaſure we not only hope for from God, but wiſh our ſelves from other men alſo. We often through infirmity, paſſion, and humane frailty, offend others; and in theſe caſes we would not have them implacable and unappeaſable upon our acknowledgments: We would not have them over-ſevere and rigorous in exacting ſatisfaction at our hands; and therefore we ſhould pardon others upon eaſie terms, who often need it our ſelves. Theſe two ſhould always go in conjunction,

——*hanc veniam petimus, dabimuſque viciſſim,*

That we be as ready our ſelves to forgive others, and be reconciled to them, upon the ſame conſiderations of equity we would deſire our ſelves to be accepted on in their condition; And therefore,

(4.) As a good ſtep and means to this forgiveneſs, the ſame Rule will lead us to all charitable cenſures of other mens failings, and whatever qualifying interpretations their actions and offences

S. Luke 6.37. are capable of. "Judge not, and ye "ſhall not be judged; condemn not, "and ye ſhall not be condemned; for-"give, and ye ſhall be forgiven. Let equity evermore hold the balance wherein you weigh other mens tranſgreſſions, and caſt in all the grains of allowance that a charitable mind will admit of. I mean not that we ſhould at any time call evil good, more than we may call good evil; but where the fault is moſt cenſurable, let the committer of it have all the juſt excuſes that the circumſtances of his ſtate will allow of: Let his ignorance, his unwarineſs, his miſtakes, his paſſions, his age, his good meanings, be all conſidered: Let Charity thus interpoſe on his behalf; The matter, it may be, is not ſo bad as report ſpeaks it; the mans heart and tongue kept not pace together;

Adjuvant & hæc ne doloris mentis obſequare, ſi commodè collectis rhetorum circumſtantiis pariter & tuum incommodum extenues & alienam eleves injuriam, his fermè modis. Læſit, ſed facilè reſarcietur, tum puer eſt, rerum imperitus, adoleſcens, mulier eſt; alieno fecit inſtinctu, imprudens, probè potus, æquum eſt ignoſcere. At contrà, graviter quidam læſit, ſed pater eſt, frater, præceptor, amicus, uxor. Par eſt hoc doloris illius vel charitati vel authoritati condonari. Aut paria faciens injuriam cum aliis illius in te beneficiis compenſabit, vel cum tuis in illum offenſis exæquabis. Hic quidem læſit, ſed aliâs quam ſæpe profuit? Illiberalis eſt animi benefactorum obliviſci, injuriolæ meminiſſe. Nunc me offendit ſed quoties à me offenſus? Ignoſcam illi, ut mihi meo exemplo ignoſcat & ipſe delinquenti. *Eraſm. Enchir. Mil. Chriſt.* p. 204.

paſſion

paſſion and earneſtneſs tranſported his language beyond the bounds of his thoughts and meaning; or he meant well, poſſibly, in that which hath now in the iſſue proved otherwiſe; or he knew not well what he did, and he teſtifies as much by his after-ſorrow for the miſcarriage, that he deſigned not the wrong out of any ſpite or malice.

Theſe, and the like, are the mitigations wherewith we deſire others ſhould leſſen our offences: We would not have them judge raſhly of the thoughts and purpoſes of our minds, which they know not; and as favourably as may be of our miſcarriages, which they know: And therefore thus ſhould we be minded and diſpoſed towards others. We ſhould "put on bowels of mercies, Col. 3. 12, 13.
"kindneſs, humbleneſs of mind, meek-
"neſs, long-ſuffering, forbearing one
"another, and forgiving one another,
"if any man have a quarrel againſt any,
expreſſing that Charity which is not ſuſpicious, but apt to believe the beſt, 1 Cor. 13.
and hope the beſt; not Eagle-eyed in others faults, but ready to over-look and cover a multitude of infirmities and imperfections; that Charity which the

Members of the Body bear to each other; for if one Member chance to hurt or wound the other, all care is taken presently for the cure of that hurt or wound, but no man delights to vex that Part or Member which occasioned the sore.

See Eccl. 19. 13, 14, 15, 16. It may be he hath not done it.— It may be he hath not said it.—— Many times it is a slander. —There is one that slippeth in his speech, but not from his heart.—And who is he that hath not offended with his tongue?

(5.) The same Rule commands from us all expressions of kindness and good will one to another, friendly and amicable words and salutations. "Let all "bitterness, and wrath, and clamour, "and evil-speaking, be put away from "you, saith the Apostle, with all ma-"lice; and be ye kind one to another, "tender-hearted, forgiving one another, "even as God for Christs sake hath for-"given you. "Pleasant words, saith "*Solomon*, are as an Honey-comb, sweet "to the soul, and health to the bones. Courteous and loving salutations, the expressions of mutual good wishes, take away the jealousies and suspicions that are apt otherwise to grow in the minds of men each touching other; and produce, strengthen, and increase mutual bene-

Eph. 4. 31, 32.

Prov. 16. 24.

benevolence. "A soft answer turneth "away wrath, but grievous words stir "up anger. Prov. 15. 1.

The affected silence, and scrupling at the ordinary Salutations, Good-morrows, and forms of well-wishing among us, which some vail over with the pretences of Religion, look too like a clownish, proud, phantastick and unsociable surliness. 'Tis strange that any should boggle at such wholesom forms of Speech as are commonly used by good Christians to shew their mutual Love and Piety together: *God be with you, God speed your work, God bless you, God give you a good morrow, &c.* They forget the Curse pronounced by the Psalmist upon the enemies of *Sion*, "Neither do they which go by say, The "blessing of the Lord be upon you, We "bless you in the Name of the Lord. Psal. 129. 8. They forget that of *Boaz* to his Reapers, "The Lord be with you; who answered him again, "The Lord bless "thee. Ruth 2. 4. They forget also the command of Christ to his Disciples, "When ye "come into an house, first say, Peace be "unto this house; the usual form of the *Jewish* Salutations. S. Luke 10. 5.

But

But look, as this friendliness of words is opposed to a dogged, surly, clownish, and unsociable silence; so also to that cursing and evil speaking which is too commonly heard in the world. "Bless, saith the Apostle, and "curse not. *A good word*, we say truly, *is as cheap as a bad one*; and, to be sure, to the hearer 'tis always more acceptable, and to the speaker more accountable. Who is there that desires not, that likes not well of the friendly wishes, and kind words, and courteous salutations of others? Who is there that loves to be railed at or cursed himself?

Rom. 12. 14.

As for the Imprecations frequently to be observed in the Psalms, that of Venerable *Bede* is fit to be remembred by us; *Prophetæ per imprecationem quid esset futurum cecinerunt, non optantis voto sed spiritu prævidentis*, The Prophets of God by their Imprecations declared what was to be, not with the wish of their private desires, but with the Spirit of Prophecy, foreseeing what God had appointed for his enemies. They are not so much the Prophets Curses, as their Predictions, foretelling what

Citat. in Cat. D. Tho. Luc. 6.

Curses

Curses shall befal the ungodly, in the form of Imprecations: And most of them might be qualified by reading them in the Future-tense, rather than the Imperative-Mood. See Dr. H. Pref. to Ps. § 32.

But there is a generation of Vipers, whose mouths are upon all occasions, upon every slight provocation, full of Curses; the poison of Asps is vented from their lips: To these it is seasonable to apply that of S. *Chrysostom*, *Homo es, aspidum venena non evomas, nec verteris in belluam: est tibi datum os, non ut mordeas, sed ut aliorum vulnera sanes.* Remember that thou art a Man: Belch not forth the poison of Asps, neither be thou turned into a Beast: Thy mouth is given thee not to bite and devour others with, but to heal their wounds. —There is no man but entertains the uncharitable wishes and imprecations of others towards himself with a great disgust and aversation; and therefore he should not use or reply the like to others. Citat. in Cat. D. Thomæ, S. Luc. 6.

(6.) The same Rule obligeth us to pray unto God on the behalf of others; for if we are disposed as we should be, we cannot chuse but will and like well of

of the Prayers of others unto God for us, in such cases especially wherein we stand most in need of the Divine help and aid. Prayer is, as Bishop *Andrews* calls it, *radius charitatis*, the ray or beam of charity. There is none so poor and unprovided in the world, but he can pray for others; and that is the chiefest way oftentimes wherein we are capable of benefiting others, by engageing of God by Prayer for his Blessing on them. This is the common Charity we may and ought to expect each from other. Christ hath taught us to say, *Pater noster*, *Our Father*, that we might include others with our selves. Parents should pray for a Blessing on their Children, and Children again for a Reward and Blessing upon their Parents. Ministers should pray for a Blessing on their People, and People again for a Blessing on their Ministers. We are all engaged to pray one for another; and then claim a peculiar right to the Prayers of each other, when we are surrounded with temptations and difficulties, or fallen into trouble and distress. None that understands himself, and how necessary and beneficial a practice Prayer is, and

what

what a treaſury of Bleſſings it procures from God, but would deſire the Prayers of others on his own behalf, and therefore is engaged upon the ſame account to pray for others.—But then,

Laſtly, True Love and Charity reſts not in good Words, and Wiſhes, and Prayers; but conſtrains men to do the beſt they can for the benefit of others; not only *bene loqui*, and *bene velle*, but *benefacere*: And indeed without this we do but feign and diſſemble, when we pretend good-will to others.

Who would chuſe to be ſerved and put off with fair ſpeeches and good words only, when 'tis in the power of the ſpeaker at the ſame time really to help and relieve his caſe? "If a brother "or ſiſter be naked, and deſtitute of "daily food, and one of you ſay to "them, Depart in peace, be ye warm-"ed and filled, notwithſtanding ye give "them not thoſe things which are need-"ful to the body, what doth it profit? ſaith S. *James*. This Rule therefore engageth us, as we have opportunity, to do good and communicate, as we are able, for the relief and ſupply of others; that as we deſire the abundance S. James 2. 15, 16.

of

2 Cor. 8. 14. of others may be be a ſupply for our want, ſo our abundance may be a ſupply for the wants of others. And thus we are trained up to all the acts of Liberality, Almſgiving, and Beneficence, and that according to our Neighbours neceſſity both in Soul and Body, in the inward and outward Man. 'Tis a Gol-

Petr. Chryſol. den Rule of *Chryſologus*, *Quemodo vis, quantam vis, quam citò vis miſericordiam tibi fieri, tam citò aliis, tantum, talitèr ipſe miſerere*; Look *how* thou wouldeſt have mercy ſhewn to thy ſelf, *after what manner*, *in what meaſure*, *with what ſpeed and diſpatch*; do it in the ſame *manner*, and with the ſame *meaſure* and *ſpeed* to others.

Shew thy ſelf merciful to the Soul of thy Brother, in order to his eternal happineſs, by reproving his ſins; but with the reproofs of Charity, not the reproaches of Pride; by admoniſhing him to leave and forſake his evil courſes; by reſtoring him in the ſpirit of meekneſs; by relieving his ignorance, convincing him of his errors, reſolving his doubts, counſelling and adviſing him in the way which he ſhould chuſe, confirming and ſtrengthning of him in the

ways

ways of well-doing, and comforting of him in all his troubles and diſtreſſes.

Shew thy ſelf merciful to the Body and outward Man of thy Brother, by relieving his wants, giving drink to the thirſty, food to the hungry, clothes to the naked, lodging to the ſtranger and deſtitute; by purchaſing liberty for the captive, and the means of health for the ſick or maimed; by giving money to the poor, or lending freely to thoſe who are reduced to extremities; by ſtanding up on the behalf of the Orphan and Widow: for theſe are the things thou wouldeſt deſire of others in a like caſe; theſe are the good turns thou wouldeſt wiſh for from other men.

And ſee thou do them with the ſame chearfulneſs and bounty, proportionably to thy condition, as thou wouldeſt wiſh, like well of, and commend in any other towards thy ſelf.

'Tis an excellent admonition of *Lactantius* touching Charity, *Quoties rogaris, tentari te à Deo crede, an ſis dignus exaudiri*; As often as thou art asked and entreated of others, believe that thou art tried, whether or no thou art worthy thy ſelf to be heard of God, Lactant. l. 6.

nay,

nay, and of others also in a like estate.

The through practice of this Rule would make us all in our places as famous for the works of Mercy as *Job*'s Character, who was able to speak thus of himself; "I delivered the poor that "cried, and the fatherless, and him that "had none to help him. The blessing "of him that was ready to perish came "upon me, and I caused the widows "heart to sing for joy. I was eyes to "the blind, and feet was I to the lame. "I was a father to the poor, and the "cause which I knew not I searched "out; and I brake the jaws of the "wicked, and pluck'd the spoil out of "his teeth.

Job 29. 12, &c.

He that could do the least, would yet help somewhat, as I said before, by his comfortable Words and Prayers, the afflicted and necessitous: To be sure he would by no means add to their burthen sorrow and vexation; like *Job* too in this particular, whose reply to his miserable Comforters was, "I also "could speak as you do, if your soul "were in my soul's stead: I could "heap up words against you, and shake "mine head at you. But I would

Job 16. 4, 5.

"strengthen

"ſtrengthen you with my mouth, and "the moving of my lips ſhould aſſwage "your grief.

The poor and afflicted would need no other Advocate than this in the breaſts of thoſe whom they apply to for relief, to anſwer all their Objections againſt Charity, and to draw forth the chearful Contributions of their Liberality and Bounty. Do but to us as you would deſire your ſelves to be dealt with in our condition; and make no other excuſes for the withholding or maiming your Charity towards us, than you would have others make to you in a like eſtate.

There can be no queſtion but this Precept enjoyns us all the acts of Love, Charity, Benevolence, Mercy, and Liberality towards others.

The only doubt to be reſolved further is, Whether it exact our love alſo to our Enemies? For that you know is the Goſpel-Command, That we ſhould love our Enemies; that is an Inſtruction S. *Paul* takes out of *Solomon*; "If "thine enemy hunger feed him, if he "thirſt give him drink: That was a Precept alſo in the Law, "to bring back "an enemies ox going aſtray, and to "help

Rom. 12. 20. Prov. 25. 21.

Exod. 23. 4, 5.

"help up his ass lying under a burthen."
Now many are so nobly resolved, as we are apt to speak, that they disdain to receive a Courtesie from an Enemy; they will rather starve, than be fed by an Enemy; rather die, than be preserved by an Enemy. It may therefore seem questionable whether this Rule will oblige to Love, and Goodness, and Charity towards an Enemy, doing to him as we would our selves receive from him.

But the resolution is easie and clear enough: For who doth not commend the nobleness and generosity of an Enemies kindness? who doth not praise and extol this in an Enemy? and therefore must needs adjudge himself obliged to imitate what he admires the excellency and loveliness of. To do good to others, as Men, is good and commendable in it self; and so to whomsoever the good be done, friend or foe: But to do good to ones Enemy heightens the degrees of Charity; for if it be "a more blessed thing to give than to "receive, according to our Saviours Axiom, our Reason must needs infer, that it is still the more blessed and praise-

worthy

worthy to do good to those from whom we have received evil our selves. —— And as for what was principal in the Objection, the unwillingness of some to receive kindnesses from their Enemies, I question not but some deep degrees of suffering and extremity would quickly tame and subdue that pride and haughtiness of their Spirits.

Besides, the Rule of our Blessed Saviour (as Reverend Dr. *Jackson* well observes) is, That we do that for *every* man, which we would have *any* man do for us; and not only that to *this* or *that* man, which we expect from them alone.

Nor yet merely so; but, (as was noted in the Explication) That we do that to every man, according to our Abilities, which we desire to receive our selves at *God's* hands; and wo were our case, if he had not loved us whilst we were *Enemies*; loved us so then, as to preserve us in our Being till by his Grace we were made friends, and so admitted unto greater Blessings. —— It is not therefore to be wondred that S. *Luke* placeth this Golden Rule amidst the other Commands of Love (as I suggested in the beginning) and that Love

S. Luke 6.

to Enemies, whereby we may become "merciful, as our Father also is merci-"ful.

And thus now, as briefly as the copiousness of such a Subject would well allow, I have run through the chief Heads of those Vertues we are engaged by this Rule to be zealous followers of; and intimated by the way those contrary Vices we are to shun and abhor: And, I think, I may well conclude this Induction with S. *Paul*'s heap of Universals,

Phil. 4. 8. "Finally, Brethren, whatsoever things "are true, whatsoever things are honest "or venerable, whatsoever things are "just, whatsoever things are pure, "whatsoever things are lovely, what-"soever things are of good report, if "there be any vertue, and if there be "any praise, think of these things. Ταῦτα λογίζεσθε, reason your selves into these things, and that from the Premises already laid down.

## SECT. XIII.

I Pass to the second part of the Words, where my stay will be much shorter, the Enforcement of this Golden

Golden Rule, of this General and Comprehenſive Precept, "For this, ſaith "Chriſt, is the Law and the Prophets.

*Hoc lex vatéſque docent, hæc legis vatúmque ſumma*; This is that which the Law and Prophets teach, and this is the ſum of the Law and Prophets. This Rule is eſtabliſhed by the Authority of the Law and the Prophets, and it is in it ſelf a fruitful Epitome of the ſeveral Precepts delivered in the Law and Prophets. *Quæ in illâ aut ab iſtis dicta*; The things contained in the Law, or ſpoken by the Prophets, are ſummarily compriſed in this Saying. Caſtalio in loc.

The Law and the Prophets ſtand for all the Old Teſtament, for which alſo ſometimes is put *Moſes* and the Prophets: Thus S. *Luke* ſpeaks of our Bleſſed Saviour, that "beginning at *Moſes* S. Luke 24.27 "and all the Prophets, he expounded "unto them in all the Scriptures the "things concerning himſelf. Where we have expreſs mention of all the Scriptures, and them divided into theſe two parts, *Moſes* and the Prophets. To this purpoſe *Abraham* replies unto the Rich man in torments, concerning the proviſion made for his Brethrens eſca-

ping of them, "They have *Moses* and
S. Luke 16. 29. "the Prophets, let them hear them.
And when S. *Paul* would clear himself
from Heresie and Irreligion to the *Jews*,
Act. 24. 14. he professeth his belief of "all things
"written in the Law and the Prophets.
The Scribes and Pharisees had much in
their mouths the Law and the Prophets;
Act. 13. 15. the Law and the Prophets were read
daily in their Synagogues: and yet so
blind were they in their practice, as to
overlook that which was most considera-
ble in the Law and the Prophets. The
better therefore to inforce this excellent
Rule of Life, our Blessed Lord and Sa-
viour tells his Disciples, That this is the
Law and the Prophets; *i. e.* This (1.) is
that which they undeniably call for:
This is indeed (2.) the sum of that Duty
they require: And this (3.) they put a
special Emphasis upon, above all exter-
nal and ceremonial Observances what-
soever.

Under this three-fold Gloss I shall endeavour to give you an account of our Blessed Saviours Argument, "For this "is the Law and the Prophets.

First, This is that which the Law and the Prophets do unquestionably and un-

undeniably call for. The foundations and grounds of this Rule are there clearly expressed; the Branches to which it extends it self are there commanded and enjoyned. *This Rule hath the Authority of the Holy Scriptures to back and enforce it.* So far is Christ from disparaging the Law and Prophets, that he establisheth his Precepts by them; S.Mat.5.17. "Think not, saith he, that I am come to "destroy the Law or the Prophets; I "am not come to destroy, but to fulfil; *q. d.* I came not to abrogate or take away the binding power of the Law and Prophets, but my self to fulfil what they prescribed; and not only to injoyn it upon my Disciples, but to fill up and explain the true sense and meaning of that in my Ministry, which was more darkly shadowed and adumbrated only by them. The Jewish Laws are usually distinguished into Moral, Judicial, and Ceremonial.

The Moral Law is the Law of Nature revived, the Law leaning on eternal and never-failing Principles and Rules of Equity: And this is so far from being destroyed by Christ, that he hath refined and improved it.

The Judicial or Civil Law is that which respecteth them as a particular State, Body, and Society, separate and distinct from the rest of the World; this stood in force so long as their Commonwealth and Government remained: but appertaining unto them in particular, cannot reasonably be thought to oblige others, further than the natural and real equity of its Precepts agrees with the Circumstances of other Governments.

The Ceremonial or Ecclesiastical Law is that which preferibes the Religious Rites and Ceremonies of their Church, which were but Types and Shadows of something more perfect to succeed them; and Types and Shadows do of their own accord cease and vanish, when the Substance or Body is introduced: So that the nature of these Laws set a bound and limit to their obliging Power; and Christ hath not so much dissolved and destroyed, as fulfilled them.

The Law and Prophets are as authentick and divine as ever, and as fit to oblige us to those Laws, which are built on eternal Principles of Equity; and

and so extend themselves as really to us, as ever they did to the Jews. But as for those other Laws which respected their peculiar Polity in Church and State, and so were for a certain People, Place, and Time, they are to have their Obliging Power determined according to those mutable Circumstances.

We must reverence and receive the Holy Scriptures as well of the Old as the New Testament, for the infallible Word of God, speaking to us with a Divine Authority, and commanding both our belief and obedience. *Si scire vis quid tenendum sit* (saith *Salvian* excellently well, speaking particularly of providence) *habes sacras literas: perfecta ratio est hoc tenere quod legeris*; If thou wouldest know what is to be holden and embraced, thou hast the Holy Writings for thy direction; and 'tis perfect reason to hold and embrace that which thou shalt there read, *Plus est Deus quam omnis humana ratio: humana dicta argumentis ac testibus egent; Dei autem sermo ipse sibi testis est; quia necesse est quicquid incorrupta veritas loquitur incorruptum sit testimonium veritatis*; God is more to thee than all Humane Reason;

Salvian. l. 3.

Reason: Mens words want Arguments and Witnesses; but the Word of God is it self sufficient Witness to it self: for it is necessary that whatsoever uncorrupted Truth hath spoken, should be an uncorrupted Testimony of Truth.

'Tis S. *Augustine's* Prescription, never to be forgotten by us, *Canonicæ Scripturæ serviat omnis fidelis & pius intellectus*; Let every faithful and pious Understanding submit it self to the Canonical Scripture; and therein if any thing shall at any time appear like an absurdity, *non licet dicere, author hujus libri non tenuit veritatem*, we may not say, the Author of this Book missed the Truth, but *aut codex mendosus est, aut interpres erravit, aut tu non intelligis*, either the Print or Writing is faulty, or the Translator and Interpreter mistaken, or thou understandest not: and though we find the same Truths in other mens Writings as in these, *longe tamen est impar authoritas*, the Authority is infinitely greater here. And again, speaking elsewhere of the Canonical Books of the Bible, he adds, *Quos omnino judicare non audeamus & secundum quos de cæteris literis vel fidelium vel infidelium judi-*

S. Aug. contra Faustum Manich. l. 11. c. 5.

Contra Cresc.

*judicamus*; These we may not presume or dare at all to judge; but according unto these we judge of other Writings, whether of Believers or Infidels. And yet again, in an Epistle of his to S. *Hieron*; I for my part, saith he, have learned to yield this reverence and honour to those Books only which are called Canonical, most firmly to believe none of their Authors *scribendo aliquid errâsse*, to have erred any thing in their writing; but I so read others, that, be they never so eminent for Piety or Learning, I do not therefore think it true which they write *quia ipsi ita senserunt*, because they have so thought and judged, but because they are able to perswade me of the truth of it *vel per illos authores canonicos vel probabili ratione*, either by those Canonical Authors, or some probable Reason.

Ep. 19. ad Hieron.

A Scripture should be more to us than any Reason; provided only, that we mistake it not, that we misunderstand it not, that we misapply it not: for we can have no greater confirmation than Divine Authority. We must therefore take heed lest at any time we prove irreverent Rejecters of the Word of God,

God, or any thing propounded to us out of the Holy Scriptures.

*Abraham* prefers the voice of *Moſes* and the Prophets before the teſtimony of one ariſing purpoſely from the dead,
S.Luk.16.31. for the warning of the living. "If they "hear not *Moſes* and the Prophets, ſaith "he, neither will they be perſwaded "though one aroſe from the dead. But if once the Law and the Prophets, *Moſes* and the Prophets find credit, the Old Teſtament will uſher in the belief of the New, as well as the New confirm and ſtrengthen the belief of the Old.
S.John 5.46. "Had you believed *Moſes* ſayings, you "would have believed me, ſaith *Chriſt*, "for he wrote of me. Why! what wrote he of Chriſt? This expreſly,
Deut.18.15. "God ſhall raiſe up unto thee a Pro- "phet like unto me, of thy Brethren, "according to thy deſire; and I will "put my words into his mouth, and "whoſoever will not hearken unto the "words which he ſhall ſpeak in my "Name, I will require it of him.

I urge the venerable eſtimation and reception of the Holy Scriptures, from the force of our Bleſſed Saviour's Argument, "For this is the Law and the "Prophets.

"Prophets. He backs his Golden Rule and Precept with that Divine and Infallible Authority, which whoever are found despisers and contemners of, will be sentenced as rejecters of the Testimony and Commands of God himself; for the Holy Scripture is no other than his Voice, who hath the most absolute Authority over both our Faith and Obedience. And were there no other Reason or Account to be given of this Prescription of Christs, it were abundant proof, That it is Gods peremptory Command, made known in the Law and Prophets. But then,

Secondly, We may further paraphrase the meaning of our Blessed Saviour's Argument thus; This is the sum of all that the Law and the Prophets require at our hands. To that purpose S. *Chrysostom*, as I noted in the beginning; "The whole Law, in S. *Paul's* "language, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, "is sum'd up into this Sentence, as into "an Head, Thou shalt love thy Neighbour as thy self. To this Head he refers expresly all the Commands of the Second Table that respect our duty to others. "For this, saith he, Thou shalt

See Sect. 12. p. 1.

Rom. 13. 9.

"not

"not commit Adultery, Thou shalt "not kill, Thou shalt not steal, Thou "shalt not bear false witness, Thou shalt "not covet; and if there be any other "Commandment it is briefly compre- "hended in this saying, *namely*, in this "namely, Thou shalt love thy neigh- "bour as thy self; which I have shewed before to be the inward and vital Princi- ple of our Saviour's Rule. To this *Se- cond Table* therefore some limit and con- fine the Text. 'Tis to be understood, saith *Grotius*, of the Law, and those Monitions in the Prophets which con- cern the mutual Offices of men one to- wards another. S. *Augustine* in like manner: This Precept seems to belong to the Love of our Neighbour only, and not the Love we owe to God; since that in another place Christ saith, that there are *two Commandments upon which hang all the Law and the Prophets*. Now since he addeth not *here* the *whole Law*, or *all the Law*, which he addeth *there expressly*, he hath left room for the other Precept of the Love of God to be sup- plied.

Sect. 4.

Intelligen- dum est de lege & moni- tis spectanti- bus mutua inter se homi- num officia. *Grot. in loc.*

Videtur au- tem hoc præ- ceptum ad dilectionem proximi per- tinere non autem ad Dei: cum in alio loco duo esse præcepta di- cat, in quibus tota lex pen- det & pro- phetæ: cum autem hic non addit tota lex, quod ibi addidit, servavit locum alteri præcepto quod est de dilectione Dei. *S. Aug. de Serm. Dom. tit. in Cat. D. Tho.*

The

The Text he refers to is that of *S. Matt.* *chap.* 22. where our Saviour being asked, "Which is the great Commandment of the Law? answers, Thou "shalt love the Lord thy God with all "thy heart, and with all thy soul, and "with all thy mind: This is the first "and great Commandment: And the "second is like unto it, Thou shalt love "thy Neighbour as thy self. On these "Commandments hang all the Law and "the Prophets. They conspire and meet together in these two; to these two they are reducible. The Jews themselves called these *Summas magnas*, *Universalia magna*; the great Sums, and the great Universals. The first, of the Love of God, can by no means be omitted; for our Obligations to him are antecedent to all other, and most considerable. We must therefore have a special respect to the first and great Commandment: But yet the second too, saith Christ, is like unto it, being as universal and extensive as the former, reaching both the inward and outward man, and inseparably connected with the former; *for which coherence* or *connexion* sake, saith *Grotius*, *that is spoken*

S. Matth. 22. 36. &c.

Κρέμαται

Quia actus non externos tantum sed internos præcipit & vim suam quam latissime exten-

*by*

dit, & priori necessario nexu cohæret; propter quam cohærentiam à Paulo dicitur, de posteriori, quod Christus de duobus dixit.

*by* Paul *of this later, which Christ said of them both.* For so far may that Phrase of his reach in his Epistle to the *Romans*, *chap.* 13. ["And if there be *any other* Commandment,] *viz.* not only of the *Second*, but of the *First* Table.

*Grot. in loc.*

-Ut sit vivum ac sensibile corpus, & agnitio Dei necessaria est quasi caput, & omnes virtutes quasi corpus.-Vide *Lactant.* l. 6.

It must needs be granted, that these two great Commandments have that mutual dependence and tye each to other, that the one necessarily, as it were, includeth, and carrieth the other along with it. The love of God includeth the love of our Neighbour, and the love of our Neighbour presupposeth the love of God. "If a man say, I "love God, and hateth his Brother, he "is a liar, saith *S. John*; for he that "loveth not his Brother whom he hath "seen, how can he love God whom he "hath not seen? The love of God then includes the love of Man; and the love of Man is used by the same Apostle as a plain demonstration of our love to God;

1 S. John 4. 20.

ch. 3. 17. How dwelleth the Love of God in him?

ch. 4. v. 7, 8. "Beloved, let us love one another; for "Love is of God, and every one that "loveth is born of God, and knoweth "God: He that loveth not, knoweth

"not

"not God, for God is Love.——S. *Auguſtine* therefore in another place gives a Comment upon the Text different from his former; (and indeed in his former we may obſerve that he ſpake but dubiouſly, and by way of conjecture, with a *Videtur* only) Therefore, ſaith he, the Scripture commemorates only the love of our Neighbour, when it ſaith, "All "things whatſoever ye would,—— becauſe he that loveth his Neighbour, *by conſequence* muſt love eſpecially Love it ſelf. But God is Love: And therefore 'tis *conſequent from hence*, that he love God eſpecially.

Ideò Scriptura tantum delectionem proximi commemorat, cum dicit, Omnia quæcunq;—quia qui proximum diligit conſequens eſt ut & ipſam præcipuè dilectionem diligat. Deus autem dilectio eſt; conſequens eſt ergo, ut præcipuè diligat Deum. *S. Aug de Trin. cit. in Cat. D. Tho ſup. Evang.*

"All the Law, ſaith S. *Paul* to the "*Galatians*, is fulfilled in one word, "even in this, Thou ſhalt love thy "Neighbour as thy ſelf. Here is *tota Lex*, *all the Law*, in anſwer to S. *Auguſtine*'s former ſcruple: *The whole Law*, and that fulfilled in *this one word or ſentence*, "Thou ſhalt love thy "Neighbour as thy ſelf.

Gal. 5. 14. Πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ—

To this Precept then of the Text we may in a ſort refer all the Commands

of the Law and Prophets, even *totum hominis*, the whole Duty of Man.

The Precepts in the Law and Prophets concern either our Duty to our *Neighbours*, to *our selves*, or unto *God*.

Now the Offices which respect our Neighbours are here *most expresly* injoyned, as hath been declared in Particulars. And then,

The Duties respecting our selves are here *necessarily presupposed*, in as much as we are presumed to love our selves aright, to be rightly disposed our selves, that so we may become fit measures of Love and Duty towards others. And then,

The Duties we owe to God must needs be in like manner *included*, because we can neither love our selves nor our Neighbour aright without the love of God.

But besides this, *the disposition which this Rule calls for, and works us to, naturally leads to the Duties of the First, as well as the Second Table.* For,

(1.) The scope and intendment of it is, that we be *as ready to do good, as we are desirous to receive good*; and consequently,

sequently, we must needs be as ready to do that for God which he requires of us, as we desire God should be ready to do for us that which we expect from him; as ready to obey his commands, as we are to desire a blessing from him.

(2.) The meaning of the Rule is, that we would do to others *whatsoever we would judge reasonable our selves to be done to us were we in their place*, whatsoever we judge *befitting their state, quality, and condition*; and consequently, we are necessarily obliged from hence to do all that towards God, which our Reason and Understanding, rectified by Divine Light, judgeth becoming *Creatures* towards their *Creator*, *Preserver*, *Redeemer*, and *continual Benefactor*; Creatures so related unto God as we are, according unto every relation wherein we stand, whatsoever becomes us as *Subjects* to our *Heavenly Sovereign*, as *Servants* to our *Heavenly Master*, as *Children* to our *Heavenly Father*.

'Tis reasonable, all men being Judges, that the chiefest Good have our chiefest love and delight; that Truth it self have our firm belief; that Omnipotence have our chiefest fear and trust;

that he from whom we are, and upon whom we depend, be glorified by us in every capacity, in Body and Soul, which are his; and that we offer not any such lazy, unbecoming, and irreverent Devotions and Services to him, which we would blush to bring before our Earthly Governour.

Mal. 1. 6, 8, 14.

Deus quoniam utramque personam sustinet & Patris & Domini; & amare eum debemus quia filii sumus, & timere quia servi. *Lactant.* l. 4.

The Prophet *Malachi* argues upon this foundation: "A Son honoureth "his Father, and a Servant his Ma"ster: If then I be a Father, where is "mine Honour? and if I be a Master, "where is my Fear, saith the Lord of "Hosts? And if ye offer the blind for "Sacrifice, is it not evil? And if ye "offer the lame and sick, is it not "evil? Offer it now to thy Governour, "will he be pleas'd with thee, or ac"cept thy person, saith the Lord of "Hosts? And then he concludes, "But curs'd be the deceiver, which "hath in his Flock a Male, but vow"eth and sacrificeth to the Lord a cor"rupt thing; for I am a great King, "saith the Lord, *&c.*

He that sits down and considers with himself, what God is, and how he is related unto God; what God hath done

done for him, and what he expects from God, will forthwith find within himſelf an indiſpenſible obligation to all the acts of Love and Religion towards God, as unqueſtionably due by the common and natural Laws of Juſtice and Gratitude to that excellent Being and Majeſty, from which he hath received ſo much, and expects ſo much.

This Rule then will plainly oblige us to hate all hypocriſie and double dealing towards God, which we abominate in men towards our ſelves; and to be ſincere and upright, before him eſpecially, to whoſe all-ſeeing eye all things are diſſected, naked, and open.

To humble our ſelves in the preſence of ſo Glorious a Majeſty, and not to be vainly puffed up in our minds, ſince we loath Pride in others, and in thoſe chiefly whom we have raiſed to that degree of excellency which they partake of, when they exalt themſelves againſt us.

To deteſt in our ſelves that diſobedience towards God, which we cannot our ſelves endure in our Servants and Inferiors. If we weak men, ſaith

devout *Salvian*, will not ſuffer our ſelves to be deſpiſed by our Servants, who, though inferiour to us in their condition, are yet in a ſort equal with us by Nature; how unjuſtly do we deſpiſe our Heavenly Lord, who being men, do yet think, that we ought not to be contemn'd by men of our own nature? Unleſs it may be we are of ſo profound an underſtanding, that we, who will not ſuffer the injuries of our Servants, would yet have God ſubject unto ours; and can believe that God will take that well of us, which we think unworthy and unfit to be born with among men.

Si nos, qui homunculi imbecilli ſumus, contemni tamen à ſervis noſtris omninò nolumus, quos etſi nobis ſervitutis conditio inferiores, humana tamen ſors reddit æquales: quam iniquè utiq; cœleſtem Dominum contemnimus, qui cum homines ipſi ſimus contemnendos tamen nos à noſtræ conditionis hominibus non putamus? Niſi tanti fortaſſe conſilii ac tam profundæ intelligentiæ ſumus, ut qui pati injurias ſervorum nolumus, ſubditum injuriis noſtris Deum eſſe velimus, & quæ ipſi toleratu humano indigna credimus, Deum à nobis digna hæc tolerare credamus. *Salv.* p. 79.

And then, ſince God is before-hand with us in doing of us good, and we are not able to make him any amends, to benefit him by ought we do, we muſt needs be trained up to all poſſible ways of grateful acknowledgment, thankſgiving and praiſe, for his goodneſs, chearfulneſs in his Service, and doing

doing good to others, the poor and needy, whom God hath appointed as his Receivers of that real good and advantage from us, which he by reaſon of his All-ſufficiency is not capable of, but yet reputes and accepts of as offered and done to himſelf. Prov. 19. 17. S. Mat. 25.

There is no danger, you ſee, of extending the Rule to the utmoſt. This is the Law and the Prophets; upon this hang all the Law and the Prophets; in this they conſpire and meet together; to this they may be reduced; in this one ſaying they may be compriſed and ſummed up, as in a Comprehenſive Head; this is their quinteſſence. "He "hath ſhewed thee, O man, what is "good; and what doth the Lord re- "quire of thee, but to do juſtly, and "to love mercy, and to walk humbly "with thy God? And this thou wilt be ſure to do, if thou doſt that unto God and Men, which thou deſireſt to be done unto thy ſelf. Micah 6. 8.

Thirdly, One Gloſs more may yet be added. This is the Law and the Prophets; *i. e.* This Rule of Moral and Eternal Righteouſneſs is that which they principally urge, and in reference

unto which, in compare with which, they ſlight and undervalue all Rites and Ceremonies of Religion, all External Devotions and Performances whatſoeves. Thus whereas the queſtion was propoſed in the Prophet *Micah*,

verſ. 6, 7. "Wherewith ſhall I come before the "Lord, and bow my ſelf before the "High God? Shall I come before him "with Burnt-offerings, with Calves of "a year old? Will the Lord be pleaſed "with thouſands of Rams, or with ten "thouſands of Rivers of Oil? Shall I "give my Firſt-born for my tranſgreſſi-"on, and the fruit of my Body for the "ſin of my Soul? The Anſwer is that before-mentioned, "He hath ſhewed "thee, O man, what is good, — what is eternally good, good in it ſelf and for its own ſake, more eminently good than all outward Oblations and Performances, even the moſt coſtly and precious of them. When this is wanting, God abhors and loaths all the Pomps and Formalities of Religion: "To what

Iſa. 1. 11. to 18. "purpoſe is the multitude of your Sa-"crifices unto me, ſaith the Lord? I "am full of the Burnt-offerings of "Rams, and the Fat of fed Beaſts; and I

"delight

"delight not in the blood of Bullocks,
"or of Lambs, or of He-goats. When
"ye appear before me, who hath re-
"quired this at your hands, to tread
"my Courts? Bring no more vain Ob-
"lations, Incenſe is an abomination
"unto me. The New Moons and the
"Sabbaths, the calling of Aſſemblies, I
"cannot away with it: It is iniquity,
"even the Soleman Meeting. Your
"New-Moons and your appointed
"Feaſts my Soul hateth; they are a
"trouble unto me, I am weary to bear
"them. And when ye ſpread forth
"your hands, I will hide mine eyes
"from you; yea, when ye make ma-
"ny Prayers I will not hear: your
"hands are full of blood. Waſh you,
"make you clean, put away the evil
"of your doings from before mine
"eyes: Ceaſe to do evil, learn to do
"well; relieve the oppreſſed, judge
"the fatherleſs, plead for the widow.
"Come now, and let us reaſon toge-
"ther, ſaith the Lord.—— *q. d.* Other-
wiſe than upon theſe terms I will have
nothing to do with you, I will not ac-
cept of any Offering or Service at your
hands.

"To

Jer. 6. 20. "To what purpose cometh there to "me Incense from *Sheba*, and the sweet "Cane from a far Countrey? Your "Burnt-offerings are not acceptable, "nor your Sacrifices sweet unto me. They are God's own Words to a People that rejected the Moralities, which are the chiefest part of his Law, and sought to make a Compensation by their Ceremonial Worship.

So he speaks by another Prophet; Amos 5. 21, 22, 23, 24. "I hate, I despise your Feast-days, and "I will not smell in your Solemn As-"semblies. Though you offer me "Burnt-offerings and your Meat-offer-"ings, I will not accept them, neither "will I regard the Peace-offerings of "your fat Beasts. Take thou away "from me the noise of thy Songs, for "I will not hear the melody of thy Vi-"ols. But let Judgment run down as "waters, and Righteousness as a mighty "stream.

Jer. 7. 22, 23. "I spake not to your Fathers, saith "he by the Prophet *Jeremiah*, nor com-"manded them in the day when I "brought them out of the Land of "*Egypt*, concerning Burnt-offerings "and Sacrifices; but this thing com-

"manded

"manded I them, ſaying, Obey my "voice, and I will be your God, and "ye ſhall be my People. The thing God firſt and principally call'd for was their Obedience; "Behold to obey is 1 Sam. 15. 22. "better than Sacrifice, and to hearken "than the fat of Rams. "I deſired Hoſ. 6. 6. "Mercy, and not Sacrifice, ſaith the "Lord; and the knowledge of God "more than Burnt-offerings: A Leſſon which our Bleſſed Saviour ſet the Phariſees to con over; "But go ye, ſaith S. Mat. 9. 13. "he, and learn what that meaneth, I "will have Mercy, and not Sacrifice.

The ſame thing is moſt ſignificantly expreſſed by the Prophet *Iſaiah*, in his deſcription of a true and counterfeit Faſt: "Is it ſuch a Faſt that I have cho- Iſa. 58. 5, 6, 7. "ſen, a day for a man to afflict his "ſoul? Is it to bow down his head as "a bulruſh, and to ſpread ſackcloth "and aſhes under him? Wilt thou call "this a Faſt, and an acceptable day un- "to the Lord? Is not this the Faſt that "I have choſen, to loſe the bands of "wickedneſs, to undo the heavy bur- "dens, and to let the oppreſſed go "free, and that ye break every yoke? "Is it not to deal thy bread to the hun-

"gry,

"gry, and that thou bring the poor that "are cast out into thy house? when "thou seest the naked that thou cover "him, and that thou hide not thy self "from thine own flesh.

As for those who satisfie themselves in certain Religious Duties externally performed, and yet delight in their abominations, doing that which is evil and unrighteous, God saith farther by that Prophet, "He that killeth an Ox, "is as if he slew a man; he that sacri- "ficeth a Lamb, as if he cut off a Dogs "neck; he that burneth Incense, as if "he blessed an Idol.

Isa. 66. 3.

I will close these Quotations with that of S. *James*; "Pure Religion and "undefiled before God and the Father "is this, to visit the Fatherless and Wi- "dow in their affliction, and to keep "himself unspotted from the world.

S. Jam. 1. 27.

Those that savour'd of Judaism placed their Religion in Vestures, and Phylacteries, and choice of Meats, and Washings, and long Prayers, and other Ceremonies (not to be despised as monitory signs of Religion only.) But that true Piety and Religion which God calls for, and best approves of, is to be placed

Vide Erasm. Par. in loc.

in

in somewhat else: 'Tis rooted in the heart, and to be otherwise than thus expressed in the Life, in the worthy Offices of Charity, and a Conversation untainted with worldly lusts.

Here must be the proof of a pure and undefiled Religion; and this the Law and Prophets command and call for, before and above all external Rites and ceremonial Observances, That we preserve Innocency, do Justice, walk in Love, and act to others as we would be done by our selves. This *signanter* and emphatically is the Law and the Prophets. And,

Thus much the Scribe wisely noted upon our Blessed Saviour's rehersal of the two great Commandments: "Well, "Master, thou hast said the truth; for "there is one God, and there is none "other but he: and to love him with "all the heart, and with all the under- "standing, and with all the soul, and "with all the strength, and to love his "Neighbour as himself, is *more than all* "*whole Burnt-offerings and Sacrifices.* S. Mark 12. 31, 32. To do justice and judgement is more acceptable to the Lord than Sacrifice, Prov. 21. 3. See Ecclus 31. 1, 2, 3.

By *all these Sacred Bands* then we are to look on our selves as indispensably obliged to the obedience of *this Law in all*

*all the Branches* of it: And we can none of us henceforward plead ignorance of our duty, since we are instructed from *within our selves*, what things it will become us to do. Those who cannot read the Law and the Prophets, who want Learning, or leisure, as they pretend, for it, have yet this Summary of them in their own Consciences; and, if they live not conformably to it, are left without all apology, and cannot chuse but be their own Condemners; in that
Rom. 1. 32. "knowing the judgment of God, as "the Apostle speaks, (that they which "commit such things are worthy of "death) they not only do the same, "but have pleasure in them that do
Rom. 2. 1, 3. "them. Therefore, as he proceeds, "thou art inexcusable, O man, whoso-"ever thou art, that judgest; for "wherein thou judgest another, thou "condemnest thy self; for thou that "judgest dost the same things. And "thinkest thou this, O man, that judg-"est them which do such things, and "dost the same, that thou shalt escape
ver. 21. 22. "the Judgment of God? Thou which "teachest another, teachest thou not "thy self? Thou that preachest a man

"should

"ſhould not ſteal, doſt thou ſteal? "Thou that ſaiſt a man ſhould not com- "mit Adultery, doſt thou commit "Adultery? Thou that abhorreſt Idols, "doſt thou commit Sacrilege?——*Ex ore tuo*; out of thine own mouth ſhalt thou be condemned. I will end all with another ſentence of S. *Paul*, "Hap- Rom. 14. 22. "py is he that condemneth not himſelf "in that thing which he alloweth.

---

*FINIS.*

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"Could not read, dost thou steal?
"Dost thou kill a man? would not com-
"mit Adultery, dost thou commit
"Adultery? Thou abhorrest Idols,
"dost thou commit Sacrilege?——&c
are two; out of thine own mouth shalt
thou be condemned. I will end all
with another sentence of S. Paul, "Hap-
"py is he that condemneth not himself
"in that thing which he alloweth."

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*The Poſitive Explication of the Rule,* (1.) *By comparing it with that other Summary of the Second Table,* Thou ſhalt love thy Neighbour as thy ſelf. (2.) *By balancing together the Affirmative and Negative part of it.* (3.) *By certain Cautions about it. We muſt not conceive it in contradiction to any other particular Laws and Orders of Chriſt. 'Tis to be underſtood of a well-ordered and regular Will. There muſt be a conſiderate Exchange of Perſons and Circumſtances. Dr.* Hammond's *enlargement of it to what we expect from God as well as Men. A Quotation from* Seneca *to that purpoſe. The reſult of this Explication.* P. 53. to 68.

## SECT. V.

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## SECT. VI.

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## SECT. VII.

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*A continuance of the ſame Head, That we are not to wrong others,* (4.) *In their Good Name and Reputation, by falſe-witneſs-bearing, backbiting, contumelious ſpeech, countenancing Talebearers, harbouring evil ſurmizes,* &c. *The* (4.) *In caſe of wrong and injury, to make reſtitution, amends, and ſatisfaction.* P. 133. to 146.

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## SECT. X.

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## SECT. XI.

(6.) *All the Positive Acts of Justice.* (1.) *Distributive, in rewarding and punishing.* (2.) *Commutative, enlarged by these Instances:* (1.) *Putting away lying, and speaking the truth.* (2.) *Equality in Buying and Selling.* (3.) *Performance of Words, Promises, Covenants, Contracts, and Oaths.* (4.) *Faithfulness in Trusts. Several Trusts specified.* (5.) *Rendring Tribute and Custom as due to our Governours.* P. 173. to 190.

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## SECT. XII.

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## SECT. XIII

*The ſecond part of the Words,* viz. *Our Saviour's Argument for the enforcing of this Rule. What meant by the Law and the Prophets. A threefold Gloſs on the Argument.* (1.) *This is that which the Law and the Prophets do unqueſtionably and undeniably call for.* (2.) *This is the ſum and ſubſtance of all that the Law and Prophets require: Where 'tis demonſtrated, That the Rule includes*

*includes our Love and Duty towards God, as well as to our Neighbours. (3.) This is that they principally urge, before and above all External Rites and Ceremonies of Religious Worship. The Conclusion.* P. 212. to

THE END.